DIALOGUES OF PLATO

SELECTED, WITH PREFATORY NOTES BY JUSTIN D. KAPLAN

FOUR DIALOGUES COMPLETE — APOLOGY, CRITO, PHAEDO AND SYMPOSIUM — AND THE MOST FAMOUS PASSAGES FROM THE REPUBLIC

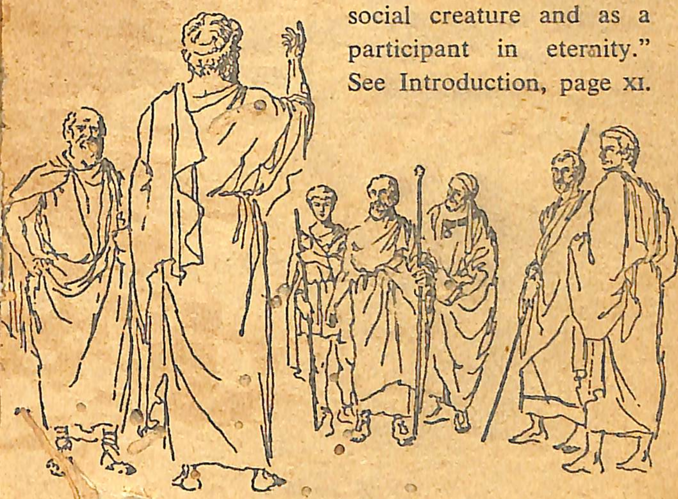


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Presented by
Mr. Rootoy
to
Dr. K. S. Cavade

"The dialogues chosen for this edition are the best-known of Plato's writings and also the most influential. They are valuable both as literature and as the major statements of his philosophy. The *Apology*, *Crito*, and *Phaedo*, forming a trilogy about the imprisonment and death of Socrates, present an impressive and dramatic defence of the philosophical life. The occasion for the *Symposium* is a festive banquet, and the discussion, alternately earthy and sublime, is concerned with the nature of love. *The Republic*, a product of Plato's most comprehensive vision, deals with man both as a social creature and as a participant in eternity."

See Introduction, page xi.



DIALOGUES OF
PLATO

Apology · Crito · Phaedo
Symposium · Republic

JOWETT TRANSLATION
EDITED AND WITH INTRODUCTORY NOTES BY
J. D. KAPLAN

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DIALOGUES OF PLATO

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DIALOGUES OF PLATO





INTRODUCTION

PLATO is essentially a practical philosopher rather than a visionary or aloof theorist, and even the little that is known of his life indicates the variety of worldly experience and observation on which he based his mature thought. He was born at Athens about 427 B.C., the son of a prominent aristocratic family whose long tradition of leadership in the state he showed every promise of continuing. As a young man he won the Isthmian wrestling competition, wrote poetry and drama, and, most importantly, began a career in politics. He was to be concerned with the realities of statesmanship throughout his life, in THE REPUBLIC as well as in the unfinished dialogue of his old age, THE LAWS.

Like other young aristocrats of his time Plato was decisively influenced by Socrates, whose uncouth appearance and intellectual unorthodoxy made him a conspicuous enough figure in Athens to be caricatured by Aristophanes and martyred by the state. Holding a unique position as ethical leader of the young and unflagging conscience of the rulers and citizens of Athens, Socrates must have represented to Plato the pattern of the righteous man. Socrates' trial and execution in 399 B.C. was the major event in

Plato's early life. Out of favor with the state as a result of his support of Socrates, he abandoned his political career, and during the next twelve years he travelled extensively and probably saw military service.

After his return to Athens Plato began teaching philosophy at the Academy, which he founded about 387. Named after a grove of olive trees consecrated to the hero Academus, it was the first university in the western world and continued in existence until 529 A.D., when it was closed by the Emperor Justinian. Its curriculum, including both science and philosophy, seems the embodiment of Plato's conviction that the salvation of the state lies in the right training of its potential leaders.

Plato interrupted his teaching twice to go to Syracuse as tutor to the young tyrant Dionysius II. Both of these experiments in the education of a ruler ended in failure, the second one with such ill-feeling that Plato barely managed to return to Athens in 360. The remaining years of his life were probably devoted to writing and to teaching at the Academy. He died at Athens in 347 B.C.

There are some thirty extant dialogues of Plato, all but a few of them undoubtedly genuine, and a group of letters. This is probably the whole of his written work. In the dialogues he uses the dialectic method—the investigation of concepts by question and answer—which had been the characteristic approach of Socrates. Like Socrates, Plato is interested not so much in asserting a definite position as in the virtues of a clear and reasonable inquiry. Like Socrates again, Plato's emphasis is ethical rather than scientific; knowledge is not separable from virtue, and the good is

also the true. Beyond this kinship, although the main figure in most of the dialogues is Socrates, it is difficult to determine how much of this figure is historical and how much has been created by Plato for the exposition of his own philosophy.

Plato's chief contribution is twofold. In his theory of ideas he announces a belief in a world of reality which exists beyond the perceptions of the senses and which is intelligible only to the purified soul. The attainment of the vision of reality is the special purpose of the philosopher and is the greatest happiness of man. Closely related to the theory of ideas is the other pole of Plato's thought: the belief that the soul exists before birth and survives the death of the body.

The dialogues chosen for this edition are the best-known of Plato's writings and also the most influential. They are valuable both as literature and as the major statements of his philosophy. The APOLOGY, CRITO, *and* PHAEDO, *forming a trilogy about the imprisonment and death of Socrates, present an impressive and dramatic defence of the philosophical life. The occasion for the* Symposium *is a festive banquet, and the discussion, alternately earthy and sublime, is concerned with the nature of love.* THE REPUBLIC, *a product of Plato's most comprehensive vision, deals with man both as a social creature and as a participant in eternity.*

J. D. K.

APOLOGY



In 399 B.C. *the seventy-year-old Socrates was tried before the judges and citizens of Athens on charges of impiety and corrupting the young. He was found guilty and sentenced to death. Plato was present at the trial, and the* APOLOGY *is his account, written some years after, of Socrates' three speeches in defense of himself. Although it is not to be taken as an exact transcript of the trial, the* APOLOGY *probably does represent the general line of argument that Socrates followed; in this sense it is the most historical in intent of Plato's writings.*

The citizens who advanced the charges against Socrates and served as his prosecutors were Anytus, a politician of the restored democratic government, the poet Meletus, and the rhetorician Lycon. It is clear that the particular charges against Socrates were merely a mask for a general animosity. A nonconformist and advocate of the voice of the wise rather than the voice of the many, Socrates must have represented a threat to the new regime.

In his speeches Socrates seems less interested in refuting the charges, which he easily shows to be trumped up and inconsistent, than in explaining the animosity towards him and defending his "philosopher's mission of searching into myself and other people." He has been a gadfly to the state, urging its citizens to self-improvement, and in his search for wisdom he has exposed their ignorance. His true enemies, he realizes, are not his prosecutors but all those who oppose the life of reason and virtue, who shrink

before his conviction that "the unexamined life is not worth living."

Socrates is found guilty of the charges and is allowed to propose a penalty. Refusing to betray his mission, he suggests that he ought rather to be rewarded as a benefactor of the state. He does, however, propose a fine of money for most of which his friends, among them Plato, will serve as security.

In his last speech, after the sentence of death has been passed, he implies that he has made the court's decision inevitable. He cannot beg to be forgiven for a crime which he has not committed, and, carrying his belief in his religious function to its final logic, he prefers to sacrifice his life rather than to take upon him in any way the unrighteousness of his accusers. He has, in effect, forced his judges to martyr a man whom they wished merely to intimidate into silence.

APOLOGY



Persons of the Dialogue

SOCRATES, MELETUS

Scene

IN THE COURT

SOCRATES SPEAKS:

Socrates begs to be allowed to speak in his accustomed manner.

Iow YOU, O Athenians, have been affected by my accusers, I cannot tell; but I now that they almost made me forget who was—so persuasively did they speak; and et they have hardly uttered a word of truth. But of the many falsehoods told by them, there was one which quite amazed me;—I mean when they said that you hould be upon your guard and not allow yourselves to e deceived by the force of my eloquence. To say this, hen they were certain to be detected as soon as I opened ny lips and proved myself to be anything but a great peaker, did indeed appear to me most shameless—unless y the force of eloquence they mean the force of truth; for f such is their meaning, I admit that I am eloquent. But n how different a way from theirs! Well, as I was saying, hey have scarcely spoken the truth at all; but from me ou shall hear the whole truth: not, however, delivered fter their manner in a set oration duly ornamented with ords and phrases. No, by heaven! but I shall use the ords and arguments which occur to me at the moment; or I am confident in the justice of my cause[1]: at my time f life I ought not to be appearing before you, O men of thens, in the character of a juvenile orator—let no one xpect it of me. And I must beg of you to grant me a avour:—If I defend myself in my accustomed manner, nd you hear me using the words which I have been in

[1] Or, I am certain that I am right in taking this course.

the habit of using in the agora, at the tables of the mone changers, or anywhere else, I would ask you not to surprised, and not to interrupt me on this account. For am more than seventy years of age, and appearing nc for the first time in a court of law, I am quite a strang to the language of the place; and therefore I would ha you regard me as if I were really a stranger, whom yo would excuse if he spoke in his native tongue, and after the fashion of his country:—Am I making an unfair request of you? Never mind the manner, which may or may not be good; but think only of the truth of my words, and give heed to that: let the speak speak truly and the judge decide justly.

The judges must excuse Socrates if he defends himself in hi own fashion.

And first, I have to reply to the older charges and my first accusers, and then I will go on to the later on For of old I have had many accusers, who have accus me falsely to you during many years; and I am more afra of them than of Anytus and his associates, who are dang ous, too, in their own way. But far more dangerous a the others, who began when you were children, and to possession of your minds with their falsehoods, telling one Socrates, a wise man, who speculated about the heav above, and searched into the earth beneath, and made t worse appear the better cause. The disseminators of th tale are the accusers whom I dread; for their hearers a apt to fancy that such enquirers do not believe in t existence of the gods. And they are many, and their charg against me are of ancient date, and they were made them in the days when you were more impressible th you are now—in childhood, or it may have been in you —and the cause when heard went by default, for th was none to answer. And hardest of all, I do not kn

and cannot tell the names of my accusers; unless in the chance case of a comic poet. All who from envy and malice have persuaded you—some of them having first convinced themselves—all this class of men are most difficult to deal with; for I cannot have them up here, and cross-examine them, and therefore I must simply fight with shadows in my own defence, and argue when there is no one who answers. I will ask you then to assume with me, as I was saying, that my opponents are of two kinds; one recent, the other ancient: and I hope that you will see the propriety of my answering the latter first, for these accusations you heard long before the others, and much oftener.

He has to meet two sorts of accusers.

Well, then, I must make my defence, and endeavour to clear away in a short time a slander which has lasted a long time. May I succeed, if to succeed be for my good and yours, or likely to avail me in my cause! The task is not an easy one; I quite understand the nature of it. And so leaving the event with God, in obedience to the law I will now make my defence.

I will begin at the beginning, and ask what is the accusation which has given rise to the slander of me, and in fact has encouraged Meletus to prefer this charge against me. Well, what do the slanderers say? They shall be my prosecutors, and I will sum up their words in an affidavit: "Socrates is an evildoer, and a curious person, who searches into things under the earth and in heaven, and he makes the worse appear the better cause; and he teaches the aforesaid doctrines to others." Such is the nature of the accusation: it is just what you have yourselves seen in the comedy

There is the accusation of the theatres; which declares that he is a student of natural philosophy.

of Aristophanes,[1] who has introduced a man whom h calls Socrates, going about and saying that he walks in ai and talking a deal of nonsense concerning matters c which I do not pretend to know either much or little—n that I mean to speak disparagingly of any one who is student of natural philosophy. I should be very sorry Meletus could bring so grave a charge against me. But th simple truth is, O Athenians, that I have nothing to d with physical speculations. Very many of those here pres ent are witnesses to the truth of this, and to them I appea Speak then, you who have heard me, and tell your neigh bours whether any of you have ever known me hold fort in few words or in many upon such matters. . . . You he their answer. And from what they say of this part of th charge you will be able to judge of the truth of the rest.

There is the report that is a Sophist who receives money.

As little foundation is there for the report that I am a teacher, and take money; this accusation has no more truth in it than the other. Although, if a man were really able to instruct mankind, to receive money for giving instruction would, in my opinion, be an honour t him. There is Gorgias of Leontium, and Prodicus of Ceo and Hippias of Elis, who go the round of the cities, and ar able to persuade the young men to leave their own citize by whom they might be taught for nothing, and come them whom they not only pay, but are thankful if the may be allowed to pay them. There is at this time a Pari philosopher residing in Athens, of whom I have hear and I came to hear of him in this way:—I came across a man who has spent a world of money on the Sophists, Callias, the son of Hipponicus, and knowing that he had

The ironical question whi Socrates put to Callias.

[1] Aristoph., Clouds, 225 ff.

ons, I asked him: "Callias," I said, "if your two sons were oals or calves, there would be no difficulty in finding some ne to put over them; we should hire a trainer of horses, r a farmer, probably, who would improve and perfect hem in their own proper virtue and excellence; but as they re human beings, whom are you thinking of placing over hem? Is there any one who understands human and political virtue? You must have thought about the matter, for ou have sons; is there any one?" "There is," he said. "Who s he?" said I; "and of what country? and what does he harge?" "Evenus the Parian," he replied; "he is the man, nd his charge is five minae." Happy is Evenus, I said to nyself, if he really has this wisdom, and teaches at such moderate charge. Had I the same, I should have been ery proud and conceited; but the truth is that I have no nowledge of the kind.

I dare say, Athenians, that some one among you will eply, "Yes, Socrates, but what is the origin of these accusaons which are brought against you; there must have been omething strange which you have been doing? All these umours and this talk about you would never have arisen you had been like other men: tell us, then, what is the ause of them, for we should be sorry to judge hastily of ou." Now, I regard this as a fair challenge, and I will ndeavour to explain to you the reason why I am called ise and have such an evil fame. Please to attend then. nd although some of you may think that I am joking, I eclare that I will tell you the entire truth. Men of Athens, is reputation of mine has come of a certain sort of wisom which I possess. If you ask me what kind of wisdom, reply, wisdom such as may perhaps be attained by man, r to that extent I am inclined to believe at I am wise; whereas the persons of

The accusations against me have

arisen out of a sort of wisdom which I possess

whom I was speaking have a superhuman wisdom, which I may fail to describe, because I have it not myself; and he who says that I have, speaks falsely, and is taking away my character. And here, O men of Athens, I must beg you not to interrupt me, even if I seem to say something extravagant. For the word which I will speak is not mine. I will refer you to a witness who is worthy of credit; that witness shall be the God of Delphi—he will tell you about my wisdom, if I have any, and of what sort it is. You must have known Chaerephon; he was early a friend of mine, and also a friend of yours, for he shared in the recent exile of the people, and returned with you. Well, Chaerephon, as you know, was very impetuous in all his doings, and he went to Delphi and boldly asked the oracle to tell him whether—as I was saying, I must beg you not to interrupt—he asked the oracle to tell him whether any one was wiser than I was, and the Pythian prophetess answered, that there was no man wiser. Chaerephon is dead himself; but his brother, who is in court, will confirm the truth of what I am saying.

My practice of it arose out of a declaration of the Delphian Oracle that I was the wisest of men.

Why do I mention this? Because I am going to explain to you why I have such an evil name. When I heard the answer, I said to myself, What can the God mean? and what is the interpretation of his riddle? for I know that I have no wisdom, small or great. What then can he mean when he says that I am the wisest of men? And yet he is a god, and cannot lie; that would be against his nature. After long consideration, I thought of a method of trying the question. I reflected that if I could only find

I went about searching after a man who was wiser than myself: at first among the politicians; then among the philosophers; and found that I had an advantage over them.

a man wiser than myself, then I might go to the god with a refutation in my hand. I should say to him, "Here is a man who is wiser than I am; but you said that I was the wisest." Accordingly I went to one who had the reputation of wisdom, and observed him—his name I need not mention; he was a politician whom I selected for examination—and the result was as follows: When I began to talk with him, I could not help thinking that he was not really wise, although he was thought wise by many, and still wiser by himself; and thereupon I tried to explain to him that he thought himself wise, but was not really wise; and the consequence was that he hated me, and his enmity was shared by several who were present and heard me. So I left him, saying to myself, as I went away: Well, although I do not suppose that either of us knows anything really beautiful and good, I am better off than he is,—for he knows nothing, and thinks that he knows; I neither know nor think that I know. In this latter particular, then, I seem to have slightly the advantage of him. Then I went to another who had still higher pretensions to wisdom, and my conclusion was exactly the same. Whereupon I made another enemy of him, and of many others besides him.

because I had no conceit of knowledge.

Then I went to one man after another, being not unconscious of the enmity which I provoked, and I lamented and feared this: but necessity was laid upon me,—the word of God, I thought, ought to be considered first. And I said to myself, Go I must to all who appear to know, and find out the meaning of the oracle. And I swear to you, Athenians, by the dog I swear!—for I must tell you the truth—the result of my mission was just this: I found that the men most in repute were all but the most foolish; and that others less esteemed were really wiser and better. I

will tell you the tale of my wanderings and of the "He culean" labours, as I may call them, which I endured on to find at last the oracle irrefutable. After the politicians, I went to the poets; tragic, dithyrambic, and all sorts. And there, I said to myself, you will be instantly detected; now you will find out that you are more ignorant than they are. Accordingly I took them some of the most elaborate passages in the own writings, and asked what was the meaning of them thinking that they would teach me something. Will yo believe me? I am almost ashamed to confess the trut but I must say that there is hardly a person present wh would not have talked better about their poetry than th did themselves. Then I knew that not by wisdom do poe write poetry, but by a sort of genius and inspiration; th are like diviners or soothsayers who also say many fi things, but do not understand the meaning of them. T poets appeared to me to be much in the same case; and further observed that upon the strength of their poetry th believed themselves to be the wisest of men in other thin in which they were not wise. So I departed, conceivi myself to be superior to them for the same reason that was superior to the politicians.

I found that the poets we the worst pos sible interpreters of their own writings.

At last I went to the artisans, I was conscious that I knew nothing at all, as I may say, and I was sure that they knew many fine things; and here I was not mistaken, for they did know many things of which I was ignorant, and in this they certainly were wiser than I was. But I observed that even the good artisans fell into the same error as the poets; because they were good workmen they thought that th

The artisans had some re knowledge, but they ha also a conc that they kn things which were beyond them.

also knew all sorts of high matters, and this defect in them overshadowed their wisdom; and therefore I asked myself on behalf of the oracle, whether I would like to be as I was, neither having their knowledge nor their ignorance, or like them in both; and I made answer to myself and to the oracle that I was better off as I was.

This inquisition has led to my having many enemies of the worst and most dangerous kind, and has given occasion also to many calumnies. And I am called wise, for my hearers always imagine that I myself possess the wisdom which I find wanting in others: but the truth is, O men of Athens, that God only is wise; and by his answer he intends to show that the wisdom of men is worth little or nothing; he is not speaking of Socrates, he is only using my name by way of illustration, as if he said, He, O men, is the wisest, who, like Socrates, knows that his wisdom is in truth worth nothing. And so I go about the world obedient to the god, and search and make enquiry into the wisdom of any one, whether citizen or stranger, who appears to be wise; and if he is not wise, then in vindication of the oracle I show him that he is not wise; and my occupation quite absorbs me, and I have no time to give either to any public matter of interest or to any concern of my own, but I am in utter poverty by reason of my devotion to the god.

The oracle was intended to apply, not to Socrates, but to all men who know that their wisdom is worth nothing.

There is another thing:—young men of the richer classes, who have not much to do, come about me of their own accord; they like to hear the pretenders examined, and they often imitate me, and proceed to examine others; there are plenty of persons,

There are my imitators who go about detecting pretenders and the enmity which they arouse falls upon me.

as they quickly discover, who think that they know something, but really know little or nothing; and then those who are examined by them instead of being angry with themselves are angry with me: This confounded Socrates, they say; this villainous misleader of youth!—and then if somebody asks them, Why, what evil does he practise or teach? they do not know, and cannot tell; but in order that they may not appear to be at a loss, they repeat the ready-made charges which are used against all philosophers about teaching things up in the clouds and under the earth, and having no gods, and making the worse appear the better cause; for they do not like to confess that their pretence of knowledge has been detected—which is the truth; and as they are numerous and ambitious and energetic, and are drawn up in battle array and have persuasive tongues, they have filled your ears with their loud and inveterate calumnies. And this is the reason why my three accusers, Meletus and Anytus and Lycon, have set upon me; Meletus, who has a quarrel with me on behalf of the poets; Anytus, on behalf of the craftsmen and politicians; Lycon, on behalf of the rhetoricians: and, as I said at the beginning, I cannot expect to get rid of such a mass of calumny all in a moment. And this, O men of Athens, is the truth and the whole truth; I have concealed nothing, I have dissembled nothing. And yet, I know that my plainness of speech makes them hate me, and what is their hatred but a proof that I am speaking the truth? Hence has arisen the prejudice against me; and this is the reason of it, as you will find out either in this or in any future enquiry.

The second class of accusers.

I have said enough in my defence against the first class of my accusers; I turn to the second class. They are headed by Meletus, that good man and true lover of his country, as he calls

himself. Against these, too, I must try to make a defence:—Let their affidavit be read: it contains something of this kind: It says that Socrates is a doer of evil, who corrupts the youth; and who does not believe in the gods of the State, but has other new divinities of his own. Such is the charge; and now let us examine the particular counts. He says that I am a doer of evil, and corrupt the youth; but I say, O men of Athens, that Meletus is a doer of evil, in that he pretends to be in earnest when he is only in jest, and is so eager to bring men to trial from a pretended zeal and interest about matters in which he really never had the smallest interest. And the truth of this I will endeavour to prove to you.

Come hither, Meletus, and let me ask a question of you. You think a great deal about the improvement of youth?

Yes, I do.

Tell the judges, then, who is their improver; for you must know, as you have taken the pains to discover their corrupter, and are citing and accusing me before them. Speak, then, and tell the judges who their improver is.—Observe, Meletus, that you are silent, and have nothing to say. But is not this rather disgraceful, and a very considerable proof of what I was saying, that you have no interest in the matter? Speak up, friend, and tell us who their improver is.

All men are discovered to be improvers of youth with the single exception of Socrates.

The laws.

But that, my good sir, is not my meaning. I want to know who the person is, who, in the first place, knows the laws.

The judges, Socrates, who are present in court.

What, do you mean to say, Meletus, that they are able to instruct and improve youth?

Certainly they are.

What, all of them, or some only and not others?

All of them.

By the goddess Here, that is good news! There are plenty of improvers, then. And what do you say of the audience,—do they improve them?

Yes, they do.

And the senators?

Yes, the senators improve them.

But perhaps the members of the assembly corrupt them?—or do they improve them?

They improve them.

Then every Athenian improves and elevates them; all with the exception of myself; and I alone am their corrupter? Is that what you affirm?

That is what I stoutly affirm.

But this rather unfortunate fact does not accord with the analogy of the animals.

I am very unfortunate if you are right. But suppose I ask you a question: How about horses? Does one man do them harm and all the world good? Is not the exact opposite the truth? One man is able to do them good, or at least not many;—the trainer of horses, that is to say, does them good, and others who have to do with them rather injure them? Is not that true, Meletus, of horses, or of any other animals? Most assuredly it is; whether you and Anytus say yes or no. Happy indeed would be the condition of youth if they had one corrupter only, and all the rest of the world were their improvers. But you, Meletus, have sufficiently shown that you never had a thought about the young: your carelessness is seen in your not caring about the very things which you bring against me.

And now, Meletus, I will ask you another question—by

Zeus I will: Which is better, to live among bad citizens, or among good ones? Answer, friend, I say; the question is one which may be easily answered. Do not the good do their neighbours good, and the bad do them evil?

Certainly.

And is there any one who would rather be injured than benefited by those who live with him? Answer, my good friend, the law requires you to answer—does any one like to be injured?

When I do harm to my neighbour I must do harm to myself: and therefore I cannot be supposed to injure them intentionally.

Certainly not.

And when you accuse me of corrupting and deteriorating the youth, do you allege that I corrupt them intentionally or unintentionally?

Intentionally, I say.

But you have just admitted that the good do their neighbours good, and the evil do them evil. Now, is that a truth which your superior wisdom has recognized thus early in life, and am I, at my age, in such darkness and ignorance as not to know that if a man with whom I have to live is corrupted by me, I am very likely to be harmed by him; and yet I corrupt him, and intentionally, too—so you say, although neither I nor any other human being is ever likely to be convinced by you. But either I do not corrupt them, or I corrupt them unintentionally; and on either view of the case you lie. If my offence is unintentional, the law has no cognizance of unintentional offences: you ought to have taken me privately, and warned and admonished me; for if I had been better advised, I should have left off doing what I only did unintentionally—no doubt I should; but you would have nothing to say to me and refused to teach me. And now you bring me up in

this court, which is a place not of instruction, but of punishment.

It will be very clear to you, Athenians, as I was saying, that Meletus has no care at all, great or small, about the matter. But still I should like to know, Meletus, in what I am affirmed to corrupt the young. I suppose you mean, as I infer from your indictment, that I teach them not to acknowledge the gods which the State acknowledges, but some other new divinities or spiritual agencies in their stead. These are the lessons by which I corrupt the youth, as you say.

Yes, that I say emphatically.

Then, by the gods, Meletus, of whom we are speaking, tell me and the court, in somewhat plainer terms, what you mean! For I do not as yet understand whether you affirm that I teach other men to acknowledge some gods, and therefore that I do believe in gods, and am not an entire atheist—this you do not lay to my charge,—but only you say that they are not the same gods which the city recognizes—the charge is that they are different gods. Or, do you mean that I am an atheist simply, and a teacher of atheism?

Socrates is declared by Meletus to be an atheist and to corrupt the religion of the young.

I mean the latter—that you are a complete atheist.

What an extraordinary statement! Why do you think so, Meletus? Do you mean that I do not believe in the godhead of the sun or moon, like other men?

I assure you, judges, that he does not: for he says that the sun is stone, and the moon earth.

Friend Meletus, you think that you are accusing Anaxagoras: and you have but a bad opinion of the judges, if you fancy them illiterate to such a degree as not to know

Meletus has confounded Socrates with Anaxagoras;

that these doctrines are found in the books of Anaxagoras the Clazomenian, which are full of them. And so, forsooth, the youth are said to be taught them by Socrates, when there are not infrequently exhibitions of them at the theatre[1] (price of admission one drachma at the most); and they might pay their money, and laugh at Socrates if he pretends to father these extraordinary views. And so, Meletus, you really think that I do not believe in any god?

and he has contradicted himself in the indictment.

I swear by Zeus that you believe absolutely in none at all.

Nobody will believe you, Meletus, and I am pretty sure that you do not believe yourself. I cannot help thinking, men of Athens, that Meletus is reckless and impudent, and that he has written this indictment in a spirit of mere wantonness and youthful bravado. Has he not compounded a riddle, thinking to try me? He said to himself:—I shall see whether the wise Socrates will discover my facetious contradiction, or whether I shall be able to deceive him and the rest of them. For he certainly does appear to me to contradict himself in the indictment as much as if he said that Socrates is guilty of not believing in the gods, and yet of believing in them—but this is not like a person who is in earnest.

I should like you, O men of Athens, to join me in examining what I conceive to be his inconsistency; and do you, Meletus, answer. And I must remind the audience of my request that they would not make a disturbance if I speak in my accustomed manner:

Did ever man, Meletus, believe in the existence of

[1] Probably in allusion to Aristophanes who caricatured, and to Euripides who borrowed the notions of Anaxagoras, as well as to other dramatic poets.

human things, and not of human beings? . . . I wish, men of Athens, that he would answer, and not be always trying to get up an interruption. Did ever any man believe in horsemanship, and not in horses? or in flute-playing, and not in flute-players? No, my friend; I will answer to you and to the court, as you refuse to answer for yourself. There is no man who ever did. But now please to answer the next question: Can a man believe in spiritual and divine agencies, and not in spirits or demigods?

How can Socrates believe in divine agencies and not believe in gods?

He cannot.

How lucky I am to have extracted that answer, by the assistance of the court! But then you swear in the indictment that I teach and believe in divine or spiritual agencies (new or old, no matter for that); at any rate, I believe in spiritual agencies,—so you say and swear in the affidavit; and yet if I believe in divine beings, how can I help believing in spirits or demigods;—must I not? To be sure I must; and therefore I may assume that your silence gives consent. Now what are spirits or demigods? are they not either gods or the sons of gods?

Certainly they are.

But this is what I call the facetious riddle invented by you: the demigods or spirits are gods, and you say first that I do not believe in gods, and then again that I do believe in gods; that is, if I believe in demigods. For if the demigods are the illegitimate sons of gods, whether by the nymphs or by any other mothers, of whom they are said to be the sons—what human being will ever believe that there are no gods if they are the sons of gods? You might as well affirm the existence of mules, and deny that of horses and asses. Such nonsense, Meletus,

could only have been intended by you to make trial of me. You have put this into the indictment because you had nothing real of which to accuse me. But no one who has a particle of understanding will ever be convinced by you that the same men can believe in divine and superhuman things, and yet not believe that there are gods and demigods and heroes.

I have said enough in answer to the charge of Meletus: any elaborate defense is unnecessary; but I know only too well how many are the enmities which I have incurred, and this is what will be my destruction if I am destroyed;—not Meletus, nor yet Anytus, but the envy and detraction of the world, which has been the death of many good men, and will probably be the death of many more; there is no danger of my being the last of them.

Let no man fear death or fear anything but disgrace.

Some one will say: And are you not ashamed, Socrates, of a course of life which is likely to bring you to an untimely end? To him I may fairly answer: There you are mistaken: a man who is good for anything ought not to calculate the chance of living or dying; he ought only to consider whether in doing anything he is doing right or wrong—acting the part of a good man or of a bad. Whereas, upon your view, the heroes who fell at Troy were not good for much, and the son of Thetis above all, who altogether despised danger in comparison with disgrace; and when he was so eager to slay Hector, his goddess mother said to him, that if he avenged his companion Patroclus, and slew Hector, he would die himself—"Fate," she said, in these or the like words, "waits for you next after Hector"; he, receiving this warning, utterly despised danger and death, and instead of fearing them, feared rather to live in dishonour, and not to avenge

his friend. "Let me die forthwith," he replies, "and avenged of my enemy, rather than abide here by the beak ships, a laughing-stock and a burden of the earth." H Achilles any thought of death and danger? For where a man's place is, whether the place which he has chos or that in which he has been placed by a command there he ought to remain in the hour of danger; he sho not think of death or of anything but of disgrace. A this, O men of Athens, is a true saying.

Strange, indeed, would be my conduct, O men of Athe if I, who, when I was ordered by the generals whom y chose to command me at Potidaea and Amphipolis a Delium, remained where they placed me, like any oth man, facing death—if now, when, as I conceive and i agine, God orders me to fulfil the philosopher's mission searching into myself and other men, I were to desert my post through fear of death, or any other fear; that would indeed be strange, and I might justly be arraigned in court for denying the existence of the gods, if I disobeyed the oracle because I was afraid of death, fancying that I was wise when I was not wise. For the fear of death is indeed the pretence of wisdom, and not real wisdom, being a pretence of knowing the unknown; and no one knows whether death, which men in their fear apprehend to be the greatest e may not be the greatest good. Is not this ignorance o disgraceful sort, the ignorance which is the conceit t a man knows what he does not know? And in this resp only I believe myself to differ from men in general, and m perhaps claim to be wiser than they are:—that where know but little of the world below, I do not suppose t

Socrates, who has often faced death in battle, will not make any conditi in order to save his own life; for he does not kn whether death is a good or an evil.

I know: but I do know that injustice and disobedience to a better, whether God or man, is evil and dishonourable, and I will never fear or avoid a possible good rather than a certain evil. And therefore if you let me go now, and are not convinced by Anytus, who said that since I had been prosecuted I must be put to death; (or if not that I ought never to have been prosecuted at all); and that if I escape now, your sons will all be utterly ruined by listening to my words—if you say to me, Socrates, this time we will not mind Anytus, and you shall be let off, but upon one condition, that you are not to enquire and speculate in this way any more, and that if you are caught doing so again you shall die;—if this was the condition on which you let me go, I should reply: Men of Athens, I honour and love you; but I shall obey God rather than you, and while I have life and strength I shall never cease from the practice and teaching of philosophy, exhorting any one whom I meet and saying to him after my manner: You, my friend,—a citizen of the great and mighty and wise city of Athens,—are you not ashamed of heaping up the greatest amount of money and honour and reputation, and caring so little about wisdom and truth and the greatest improvement of the soul, which you never regard or heed at all? And if the person with whom I am arguing, says: Yes, but I do care; then I do not leave him or let him go at once; but I proceed to interrogate and examine and cross-examine him, and if I think that he has no virtue in him, but only says that he has, I reproach him with undervaluing the greater, and overvaluing the less. And I shall repeat the same words to every one whom I meet, young and old, citizen and alien, but especially to the citizens, inasmuch as they are my brethren. For know that this is

He must always be a preacher of philosophy

"Necessity is laid upon me: 'I must obey God rather than man.'"

the command of God; and I believe that no greater good has ever happened in the State than my service to the God. For I do nothing but go about persuading you all, old and young alike, not to take thought for your persons or your properties, but first and chiefly to ca about the greatest improvement of the soul. I tell you th virtue is not given by money, but that from virtue com money and every other good of man, public as well private. This is my teaching, and if this is the doctrine whi corrupts the youth, I am a mischievous person. But if a one says that this is not my teaching, he is speaking untruth. Wherefore, O men of Athens, I say to you, do Anytus bids or not as Anytus bids, and either acquit me not; but whichever you do, understand that I shall nev alter my ways, not even if I have to die many times.

Men of Athens, do not interrupt, but hear me; the was an understanding between us that you should he me to the end: I have something more to say, at whi you may be inclined to cry out; but I believe that to he me will be good for you, and therefore I beg that you w not cry out. I would have you know; that if you kill su an one as I am, you will injure yourselves more than y will injure me. Nothing will injure me, not Meletus n yet Anytus—they cannot, for a bad man is not permitted injure a better than himself. I do not deny that Anytus may, perhaps, kill him, or drive him into exile, or deprive him of civil rights; and he may imagine, and others may imagine, that he is inflicting a great injury upon him: b there I do not agree. For the evil of doing as he is doing the evil of unjustly taking away the life of another— greater far.

Neither you nor Meletus can ever injure me.

And now, Athenians, I am not going to argue for my own sake, as you may think, but for yours, that you may not sin against the God by condemning me, who am his gift to you. For if you kill me you will not easily find a successor to me, who, if I may use such a ludicrous figure of speech, am a sort of gadfly, given to the State by God; and the State is a great and noble steed who is tardy in his motions owing to his very size, and requires to be stirred into life. I am that gadfly which God has attached to the State, and all day long and in all places am always fastening upon you, arousing and persuading and reproaching you. You will not easily find another like me, and therefore I would advise you to spare me. I dare say that you may feel out of temper (like a person who is suddenly awakened from sleep), and you think that you might easily strike me dead as Anytus advises, and then you would sleep on for the remainder of your lives, unless God in his care of you sent you another gadfly. When I say that I am given to you by God, the proof of my mission is this:—if I had been like other men, I should not have neglected all my own concerns or patiently seen the neglect of them during all these years, and have been doing yours, coming to you individually like a father or elder brother, exhorting you to regard virtue; such conduct, I say, would be unlike human nature. If I had gained anything, or if my exhortations had been paid, there would have been some sense in my doing so; but now, as you will perceive, not even the impudence of my accusers dares to say that I have ever exacted or sought pay of any one; of that they have no witness. And I have a sufficient witness to the truth of what I say—my poverty.

I am the gadfly of the Athenian people, given to them by God, and they will never have another if they kill me.

Some one may wonder why I go about in private giv-

ing advice and busying myself with the concerns of othe but do not venture to come forward in public and adv the State. I will tell you why. You have heard me spe at sundry times and in divers places of an oracle or sign which comes to me, and is the divinity which Meletus ridicules in the indictment. This sign, which is a kind of voice, first began to come to me when I was a child; it always forbids but never commands me to do anything which I am going to do. This is what deters me from being a politician. And rightly, as I think. For I am certain, men of Athens, that if I had engaged in politics, I shou have perished long ago, and done no good either to y or to myself. And do not be offended at my telling y the truth: for the truth is, that no man who goes to w with you or any other multitude, honestly striving agai the many lawless and unrighteous deeds which are done a state, will save his life; he who will fight for the right, he would live even for a brief space, must have a priv station and not a public one.

The interna sign always forbade him to engage in politics; and if he had done s he would have perishe long ago.

I can give you convincing evidence of what I say, not words only, but what you value far more—actions. Let me relate to you a passage of my own life which will prove to you that I should never have yielded to injustice from any fear of death and that "as I should have refused to yield" I must have died at once. I will tell you a tale of the courts, not very interesting perhaps, but nevertheless true. The only office of State whi I ever held, O men of Athens, was that of senator: tribe Antiochis, which is my tribe, had the presidency

He had shown that he would sooner die than commi injustice at the trial of the generals and under t tyranny of the Thirty.

the trial of the generals who had not taken up the bodies of the slain after the battle of Arginusae; and you proposed to try them in a body, contrary to law, as you all thought afterwards; but at the time I was the only one of the Prytanes who was opposed to the illegality, and I gave my vote against you; and when the orators threatened to impeach and arrest me, and you called and shouted, I made up my mind that I would run the risk, having law and justice with me, rather than take part in your injustice because I feared imprisonment and death. This happened in the days of the democracy. But when the oligarchy of the Thirty was in power, they sent for me and four others into the rotunda, and bade us bring Leon the Salaminian from Salamis, as they wanted to put him to death. This was a specimen of the sort of commands which they were always giving with the view of implicating as many as possible in their crimes; and then I showed, not in word only but in deed, that, if I may be allowed to use such an expression, I cared not a straw for death, and that my great and only care was lest I should do an unrighteous or unholy thing. For the strong arm of that oppressive power did not frighten me into doing wrong; and when we came out of the rotunda the other four went to Salamis and fetched Leon, but I went quietly home. For which I might have lost my life, had not the power of the Thirty shortly afterwards come to an end. And many will witness to my words.

Now, do you really imagine that I could have survived all these years, if I had led a public life, supposing that like a good man I had always maintained the right and had made justice, as I ought, the first thing? No, indeed, men of Athens, neither I nor any other man. But I have been always the same in all my actions, public as well as private,

and never have I yielded any base compliance to those who are slanderously termed my disciples, or to any other. Not that I have any regular disciples. But if any one likes to come and hear me while I am pursuing my mission, whether he be young or old, he is not excluded. Nor do I converse only with those who pay; but any one, whether he be rich or poor, may ask and answer me and listen to my words; and whether he turns out to be a bad man or a good one, neither result can be justly imputed to me; for I never taught or professed to teach him anything. And if any one says that he has ever learned or heard anything from me in private which all the world has not heard, let me tell you that he is lying.

He is always talking to the citizens, but he teaches nothing; he takes no pay and has no secrets.

But I shall be asked, Why do people delight in continually conversing with you? I have told you already, Athenians, the whole truth about this matter: they like to hear the cross-examination of the pretenders to wisdom; there is amusement in it. Now, this duty of cross-examining other men has been imposed upon me by God; and has been signified to me by oracles, visions, and in every way in which the will of divine power was ever intimated to any one. This is true, O Athenians; or, if not true, would be soon refuted. If I am or have been corrupting the youth, those of them who are now grown up and have become sensible that I gave them bad advice in the days of their youth should come forward as accusers, and take their revenge; or if they do not like to come themselves, some of their relatives, fathers, brothers, or other kinsmen, should say what evil their families have suffered at my hands. Now is their time. Many of them I see in the court. There is Crito, who is of the

The parents and kinsmen

same age and of the same deme with myself, and there is Critobulus his son, whom I also see. Then again there is Lysanias of Sphettus, who is the father of Aeschines—he is present; and also there is Antiphon of Cephisus, who is the father of Epigenes; and there are the brothers of several who have associated with me. There is Nicostratus the son of Theosdotides, and the brother of Theodotus (now Theodotus himself is dead, and therefore he, at any rate, will not seek to stop him); and there is Paralus the son of Demodocus, who had a brother Theages; and Adeimantus the son of Ariston, whose brother Plato is present; and Aeantodorus, who is the brother of Apollodorus, whom I also see. I might mention a great many others, some of whom Meletus should have produced as witnesses in the course of his speech; and let him still produce them, if he has forgotten—I will make way for him. And let him say, if he has any testimony of the sort which he can produce. Nay, Athenians, the very opposite is the truth. For all these are ready to witness on behalf of the corrupter, of the injurer of their kindred, as Meletus and Anytus call me; not the corrupted youth only—there might have been a motive for that—but their uncorrupted elder relatives. Why should they too support me with their testimony? Why, indeed, except for the sake of truth and justice, and because they know that I am speaking the truth, and that Meletus is a liar.

of those whom he is supposed to have corrupted do not come forward and testify against him.

Well, Athenians, this and the like of this is all the defence which I have to offer. Yet a word more. Perhaps there may be some one who is offended at me, when he calls to mind how he himself on a similar, or even a less serious occasion, prayed and entreated the judges with many tears,

and how he produced his children in court, which was a moving spectacle, together with a host of relations and friends; whereas I, who am probably in danger of my life, will do none of these things. The contrast may occur to his mind, and he may be set against me, and vote in anger because he is displeased at me on this account. Now if there be such a person among you,—mind, I do not say that there is,—to him I may fairly reply: My friend, I am a man, and like other men, a creature of flesh and blood, and not "of wood or stone," as Homer says; and I have a family, yes, and sons, O Athenians, three in number, one almost a man, and two others who are still young; and yet I will not bring any of them hither in order to petition you for an acquittal. And why not? Not from any self-assertion or want of respect for you. Whether I am or am not afraid of death is another question, of which I will not now speak. But, having regard to public opinion, I feel that such conduct would be discreditable to myself, and to you, and to the whole State. One who has reached my years, and who has a name for wisdom, ought not to demean himself. Whether this opinion of me be deserved or not, at any rate the world has decided that Socrates is in some way superior to other men. And if those among you who are said to be superior in wisdom and courage, and any other virtue, demean themselves in this way, how shameful is their conduct! I have seen men of reputation, when they have been condemned, behaving in the strangest manner: they seemed to fancy that they were going to suffer something dreadful if they died, and that they could be immortal if you only allowed them to live; and I think that such are a dishonour to the State, and

He is flesh and blood, but he will not appeal to the pity of his judges: or make a scene in the court such as he has often witnessed.

that any stranger coming in would have said of them that the most eminent men of Athens, to whom the Athenians themselves give honour and command, are no better than women. And I say that these things ought not to be done by those of us who have a reputation; and if they are done, you ought not to permit them; you ought rather to show that you are far more disposed to condemn the man who gets up a doleful scene and makes the city ridiculous, than him who holds his peace.

The judge should not be influenced by his feelings, but convinced by reason.

But, setting aside the question of public opinion, there seems to be something wrong in asking a favour of a judge, and thus procuring an acquittal, instead of informing and convincing him. For his duty is, not to make a present of justice, but to give judgment; and he has sworn that he will judge according to the laws, and not according to his own good pleasure; and we ought not to encourage you, nor should you allow yourselves to be encouraged, in this habit of perjury—there can be no piety in that. Do not then require me to do what I consider dishonourable and impious and wrong, especially now, when I am being tried for impiety on the indictment of Meletus. For if, O men of Athens, by force of persuasion and entreaty I could overpower your oaths, then I should be teaching you to believe that there are no gods, and in defending should simply convict myself of the charge of not believing in them. But that is not so—far otherwise. For I do believe that there are gods, and in a sense higher than that in which any of my accusers believe in them. And to you and to God I commit my cause, to be determined by you as is best for you and me.

There are many reasons why I am not grieved, O men of Athens, at the vote of condemnation. I expected it, and am only surprised that the votes are so nearly equal; for I had thought that the majority against me would have been far larger; but now, had thirty votes gone over to the other side, I should have been acquitted. And I may say, I think, that I have escaped Meletus. I may say more; for without the assistance of Anytus and Lycon, any one may see that he would not have had a fifth part of the votes, as the law requires, in which case he would have incurred a fine of a thousand drachmae.

And so he proposes death as the penalty. And what shall I propose on my part, O men of Athens? Clearly that which is my due. And what is my due? What returns shall be made to the man who has never had the wit to be idle during his whole life; but has been careless of what the many care for—wealth, and family interests, and military offices, and speaking in the assembly, and magistracies, and plots, and parties. Reflecting that I was really too honest a man to be a politician and live, I did not go where I could do no good to you or to myself; but where I could do the greatest good privately to every one of you, thither I went, and sought to persuade every man among you that he must look to himself, and seek virtue and wisdom before he looks to his private interests, and look to the State before he looks to the interests of the State; and that this should be the order which he observes in all his actions. What shall be done to such an one? Doubtless some good thing, O men of Athens, if he has his reward; and the good

Socrates all his life long has been seeking to do the greatest good to the Athenians.

Should he not be rewarded with maintenance in the Prytaneum?

should be of a kind suitable to him. What would be a reward suitable to a poor man who is your benefactor, and who desires leisure that he may instruct you? There can be no reward so fitting as maintenance in the Prytaneum, O men of Athens, a reward which he deserves far more than the citizen who has won the prize at Olympia in the horse or chariot race, whether the chariots were drawn by two horses or by many. For I am in want, and he has enough; and he only gives you the appearance of happiness, and I give you the reality. And if I am to estimate the penalty fairly, I should say that maintenance in the Prytaneum is the just return.

The consciousness of innocence gives him confidence.

Perhaps you think that I am braving you in what I am saying now, as in what I said before about the tears and prayers. But this is not so. I speak rather because I am convinced that I never intentionally wronged any one, although I cannot convince you—the time has been too short; if there were a law at Athens, as there is in other cities, that a capital cause should not be decided in one day, then I believe that I should have convinced you. But I cannot in a moment refute great slanders; and, as I am convinced that I never wronged another, I will assuredly not wrong myself. I will not say to myself that I deserve any evil, or propose any penalty. Why should I? Because I am afraid of the penalty of death which Meletus proposes? When I do not know whether death is a good or an evil, why should I propose a penalty which would certainly be an evil? Shall I say imprisonment? And why should I live in prison, and be the slave of the magistrate of the year—of the Eleven? Or shall the penalty be a fine, and imprisonment until the fine is paid? There is the same

objection. I should have to lie in prison, for money I have none, and cannot pay. And if I say exile (and this may possibly be the penalty which you will affix), I must indeed be blinded by the love of life, if I am so irrational as to expect that when you, who are my own citizens, cannot endure my discourses and words, and have found them so grievous and odious that you will have no more of them, others are likely to endure me. No, indeed, men of Athens, that is not very likely. And what a life should I lead, at my age, wandering from city to city, ever changing my place of exile, and always being driven out! For I am quite sure that wherever I go, there, as here, the young men will flock to me; and if I drive them away, their elders will drive me out at their request; and if I let them come, their fathers and friends will drive me out for their sakes.

No alternative in his own judgment preferable to death.

Some one will say: Yes, Socrates, but cannot you hold your tongue, and then you may go into a foreign city, and no one will interfere with you? Now, I have great difficulty in making you understand my answer to this. For if I tell you that to do as you say would be a disobedience to the God, and therefore that I cannot hold my tongue, you will not believe that I am serious; and if I say again that daily to discourse about virtue, and of those other things about which you hear me examining myself and others, is the greatest good of man, and that the unexamined life is not worth living, you are still less likely to believe me. Yet I say what is true, although a thing of which it is hard for me to persuade you. Also, I have never been accustomed to think that I deserve to suffer any harm. Had

For wherever he goes he must speak out.

I money I might have estimated the offence at what I was able to pay, and not have been much the worse. But I have none, and therefore I must ask you to proportion the fine to my means. Well, perhaps I could afford a mina, and therefore I propose that penalty: Plato, Crito, Critobulus, and Apollodorus, my friends here, bid me say thirty minae, and they will be the sureties. Let thirty minae be the penalty; for which sum they will be ample security to you.

They will be accused of killing a wise man.

Not much time will be gained, O Athenians, in return for the evil name which you will get from the detractors of the city, who will say that you killed Socrates, a wise man; for they will call me wise, even although I am not wise, when they want to reproach you. If you had waited a little while, your desire would have been fulfilled in the course of nature. For I am far advanced in years, as you may perceive, and not far from death. I am speaking now not to all of you, but only to those who have condemned me to death. And I have another thing to say to them: You think that I was convicted because I had no words of the sort which would have procured my acquittal —I mean, if I had thought fit to leave nothing undone or unsaid. Not so; the deficiency which led to my conviction was not of words—certainly not. But I had not the boldness or impudence or inclination to address you as you would have liked me to do, weeping and wailing and lamenting, and saying and doing many things which you have been accustomed to hear from others, and which, as I maintain,

Why could they not wait a few years?

are unworthy of me. I thought at the time that I ought not to do anything common or mean when in danger: nor do I now repent of the style of my defence; I would rather die having spoken after my manner, than speak in your manner and live. For neither in war nor yet at law ought I or any man use every way of escaping death. Often in battle there can be no doubt that if a man will throw away his arms, and fall on his knees before his pursuers, he may escape death; and in other dangers there are other ways of escaping death, if a man is willing to say and do anything. The difficulty, my friends, is not to avoid death, but to avoid unrighteousness; for that runs faster than death. I am old and move slowly, and the slower runner has overtaken me, and my accusers are keen and quick, and the faster runner, who is unrighteousness, has overtaken them. And now I depart hence condemned by you to suffer the penalty of death,—they too go their ways condemned by the truth to suffer the penalty of villainy and wrong; and I must abide by my award—let them abide by theirs. I suppose that these things may be regarded as fated,—and I think that they are well.

And now, O men who have condemned me, I would fain prophesy to you; for I am about to die, and in the hour of death men are gifted with prophetic power. And I prophesy to you who are my murderers, that immediately after my departure punishment far heavier than you have inflicted on me will surely await you. Me you have killed because you wanted to escape the accuser, and not to give an account of your lives. But that will not be as you suppose: far otherwise. For I say that there will be more accusers of you than there are now; accusers whom hitherto I have

They are about to slay Socrates

restrained: and as they are younger they will be more inconsiderate with you, and you will be more offended at them. If you think that by killing men you can prevent some one from censuring your evil lives, you are mistaken; that is not a way of escape which is either possible or honourable; the easiest and the noblest way is not to be disabling others, but to be improving yourselves. This is the prophecy which I utter before my departure to the judges who have condemned me.

because he has been their accuser: other accusers will rise up and denounce them more vehemently.

Friends, who would have acquitted me, I would like also to talk with you about the thing which has come to pass, while the magistrates are busy, and before I go to the place at which I must die. Stay then a little, for we may as well talk with one another while there is time. You are my friends, and I should like to show you the meaning of this event which has happened to me. O my judges—for you I may truly call judges—I should like to tell you of a wonderful circumstance. Hitherto the divine faculty of which the internal oracle is the source has constantly been in the habit of opposing me even about trifles, if I was going to make a slip or error in any matter; and now as you see there has come upon me that which may be thought, and is generally believed to be, the last and worst evil. But the oracle made no sign of opposition, either when I was leaving my house in the morning, or when I was on my way to the court, or while I was speaking, at anything which I was going to say; and yet I have often been stopped in the middle of a speech, but now in nothing I either said

He believes that what is happening to him will be good, because the internal oracle gives no sign of opposition.

or did touching the matter in hand has the oracle oppo me. What do I take to be the explanation of this silen I will tell you. It is an intimation that what has happe to me is a good, and that those of us who think that de is an evil are in error. For the customary sign would sur have opposed me had I been going to evil and not to go

Death either a good or nothing:

Let us reflect in another way, and we shall see that there is great reason to hope that death is a good; for one of two things—either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change migration of the soul from this world to another. Now you suppose that there is no consciousness, but a sleep the sleep of him who is undisturbed even by dreams, death will be an unspeakable gain.

a profound sleep.

For if a person were to select the night in which his sl was undisturbed even by dreams, and were to compare w this the other days and nights of his life, and then were tell us how many days and nights he had passed in course of his life better and more pleasantly than this on think that any man, I will not say a private man, but e the great king will not find many such days or nights, wh compared with the others. Now, if death be of such nature, I say that to die is gain; for eternity is then a single night. But if death is the journey to another pl and there, as men say, all the dead abide, what good, O friends and judges, can be greater than this? If, inde when the pilgrim arrives in the world below, he is livered from the professors of justice in this world, finds the true judges who are said to give judgment th Minos and Rhadamanthus and Aeacus and Triptolem and other sons of God who were righteous in their

life, that pilgrimage will be worth making. What would not a man give if he might converse with Orpheus and Musaeus and Hesiod and Homer? Nay, if this be true, let me die again and again. I myself, too, shall have a wonderful interest in there meeting and conversing with Palamedes, and Ajax the son of Telamon, and any other ancient hero who has suffered death through an unjust judgment; and there will be no small pleasure, as I think, in comparing my own sufferings with theirs. Above all, I shall then be able to continue my search into true and false knowledge; as in this world, so also in the next; and I shall find out who is wise, and who pretends to be wise, and is not. What would not a man give, O judges, to be able to examine the leader of the great Trojan expedition; or Odysseus or Sisyphus, or numberless others, men and women too! What infinite delight would there be in conversing with them and asking them questions! In another world they do not put a man to death for asking questions: assuredly not. For besides being happier than we are, they will be immortal, if what is said is true.

How blessed to have a just judgment passed on us; to converse with Homer and Hesiod; to see the heroes of Troy, and to continue the search after knowledge in another world!

Wherefore, O judges, be of good cheer about death, and know of a certainty, that no evil can happen to a good man, either in life or after death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. But I see clearly that the time had arrived when it was better for me to die and be released from trouble; wherefore the oracle gave no sign. For which reason, also, I am not angry with my condemners, or with my accusers; they have done me no harm, although they did not

mean to do me any good; and for this I may gently blam them.

Still, I have a favour to ask of them. When my sons are grown up, I would ask you, O my friends, to punish them; and I would have you trouble them, as I have troubled you, if they seem t care about riches, or anything, more than about virtue; o if they pretend to be something when they are really noth ing,—then reprove them, as I have reproved you, for n caring about that for which they ought to care, and thinki that they are something when they are really nothing. A if you do this, both I and my sons will have received justi at your hands.

Do to my s as I have d to you.

The hour of departure has arrived, and we go our ways I to die, and you to live. Which is better God only knows.

CRITO



This dialogue takes place sometime between the trial and the death of Socrates. He is visited in his cell by his old friend Crito, who has come with a plan for his escape. Friends are ready with the money, a refuge could be found in Thessaly, and, Crito argues, Socrates would be wronging his friends, his family, and himself by submitting to the sentence imposed by the Athenian court.

Socrates rejects the proposal. By escaping he would be bowing to public opinion, reversing the conduct of his past life, and making a hypocrisy of his statement at the trial that he would prefer death to exile. Although he has been a nonconformist and a critic of the state, he recognizes the authority of law as well as of his own conscience. The trial may have been unjust and the charges false, but the sentence was pronounced by the law of Athens, and Socrates sees it as his duty to submit. His principle of action in this situation anticipates the Sermon on the Mount: "We ought not to retaliate or render evil for evil to any one, whatever evil we may have suffered from him." In an imaginary dialogue with the personified law of Athens Socrates shows why he is convinced that he cannot turn against an authority which may have wronged him but which has also nurtured him. With the voice of law murmuring in his ears "like the sound of the flute in the ears of the mystic," Socrates accepts his sentence as the only just course open to him.

CRITO



Persons of the Dialogue

SOCRATES, CRITO

Scene

THE PRISON OF SOCRATES

SOCRATES SPEAKS:

Socrates. Why have you come at this hour, Crito? it must be quite early?

Crito. Yes, certainly.

Soc. What is the exact time?

Cr. The dawn is breaking.

Crito appears at break of dawn in the prison of Socrates, whom he finds asleep.

Soc. I wonder that the keeper of the prison would let you in.

Cr. He knows me, because I often come, Socrates; moreover, I have done him a kindness.

Soc. And are you only just arrived?

Cr. No, I came some time ago.

Soc. Then why did you sit and say nothing, instead of at once awakening me?

Cr. I should not have liked myself, Socrates, to be in such great trouble and unrest as you are—indeed I should not: I have been watching with amazement your peaceful slumbers; and for that reason I did not awake you, because I wished to minimize the pain. I have always thought you to be of a happy disposition; but never did I see anything like the easy, tranquil manner in which you bear this calamity.

Soc. Why, Crito, when a man has reached my age he ought not to be repining at the approach of death.

Cr. And yet other old men find themselves in similar misfortunes, and age does not prevent them from repining.

Soc. That is true. But you have not told me why you come at this early hour.

Cr. I come to bring you a message which is sad and painful; not, as I believe, to yourself, but to all of us who are your friends, and saddest of all to me.

The ship fro[m] Delos is expected.

Soc. What? Has the ship come from Delos, on the arriv[al] of which I am to die?

Cr. No, the ship has not actually arrived, but she w[ill] probably be here to-day, as persons who have come fro[m] Sunium tell me that they left her there; and therefore t[o-]morrow, Socrates, will be the last day of your life.

Soc. Very well, Crito; if such is the will of God, I a[m] willing; but my belief is that there will be a delay of a da[y.]

Cr. Why do you think so?

Soc. I will tell you. I am to die on the day after t[he] arrival of the ship.

Cr. Yes; that is what the authorities say.

Soc. But I do not think that the ship will be here until to-morrow; this I infer from a vision which I had last night, or rather only just now, when you fortunately allowed me to sleep.

A vision of fair woman who prophe[sies] in the langu[age] of Homer th[at] Socrates will die on the thi[rd] day.

Cr. And what was the nature of the vision?

Soc. There appeared to me the likeness of a woman, f[air] and comely, clothed in bright raiment, who called to m[e] and said: O Socrates,

> *"The third day hence to fertile Pthia shalt thou go."*[1]

Cr. What a singular dream, Socrates!

Soc. There can be no doubt about the meaning, Crito, [I] think.

[1] Homer, Il. ix. 363.

Cr. Yes; the meaning is only too clear. But, oh! my beloved Socrates, let me entreat you once more to take my advice and escape. For if you die I shall not only lose a friend who can never be replaced, but there is another evil: people who do not know you and me will believe that I might have saved you if I had been willing to give money, but that I did not care. Now, can there be a worse disgrace than this—that I should be thought to value money more than the life of a friend? For the many will not be persuaded that I wanted you to escape, and that you refused.

Soc. But why, my dear Crito, should we care about the opinion of the many? Good men, and they are the only persons who are worth considering, will think of these things truly as they occurred.

Crito by a variety of arguments tries to induce Socrates to make his escape. The means will be easily provided and without danger to any one.

Cr. But you see, Socrates, that the opinion of the many must be regarded, for what is now happening shows that they can do the greatest evil to any one who has lost their good opinion.

Soc. I only wish it were so, Crito; and that the many could do the greatest evil; for then they would also be able to do the greatest good—and what a fine thing this would be! But in reality they can do neither; for they cannot make a man either wise or foolish; and whatever they do is the result of chance.

Cr. Well, I will not dispute with you; but please to tell me, Socrates, whether you are not acting out of regard to me and your other friends: are you not afraid that if you escape from prison we may get into trouble with the informers for having stolen you away, and lose either the whole or a great part of our property; or that even a worse evil may happen to us? Now, if you fear on our account, be at ease; for in order to save you, we ought surely to run

this, or even a greater risk; be persuaded, then, and do as I say.

Soc. Yes, Crito, that is one fear which you mention, but by no means the only one.

Cr. Fear not—there are persons who are willing to get you out of prison at no great cost; and as for the informers they are far from being exorbitant in their demands—a little money will satisfy them. My means, which are certainly ample, are at your service, and if you have a scruple about spending all mine, here are strangers who will give you the use of theirs; and one of them, Simmias the Theban has brought a large sum of money for this very purpose and Cebes and many others are prepared to spend their money in helping you to escape. I say, therefore, do not hesitate on our account, and do not say, as you did in the court, that you will have a difficulty in knowing what to do with yourself anywhere else. For men will love you in other places to which you may go, and not in Athens only there are friends of mine in Thessaly, if you like to go to them, who will value and protect you, and no Thessalian will give you any trouble. Nor can I think that you are at all justified, Socrates, in betraying your own life when you might be saved; in acting thus you are playing into the hands of your enemies, who are hurrying on your destruction. And further I should say that you are deserting your own children; for you might bring them up and educate them; instead of which you go away and leave them, and they will have to take their chance; and if they do not meet with the usual fate of orphans, there will be small thanks to you. No man should bring children into the world who is unwilling to persevere to the end in their nurture

He is not justified in throwing away his life; he will be deserting his children, and bring the reproach of cowardice on his friends.

and education. But you appear to be choosing the easier part, not the better and manlier, which would have been more becoming in one who professes to care for virtue in all his actions, like yourself. And, indeed, I am ashamed not only of you, but of us who are your friends, when I reflect that the whole business will be attributed entirely to our want of courage. The trial need never have come on, or might have been managed differently; and this last act, or crowning folly, will seem to have occurred through our negligence and cowardice, who might have saved you, if we had been good for anything; and you might have saved yourself, for there was no difficulty at all. See now, Socrates, how sad and discreditable are the consequences, both to us and you. Make up your mind, then, or rather have your mind already made up, for the time of deliberation is over, and there is only one thing to be done, which must be done this very night, and if we delay at all will be no longer practicable or possible; I beseech you therefore, Socrates, be persuaded by me, and do as I say.

Soc. Dear Crito, your zeal is invaluable, if a right one; but if wrong, the greater the zeal the greater the danger; and therefore we ought to consider whether I shall or shall not do as you say. For I am and always have been one of those natures who must be guided by reason, whatever the reason may be which upon reflection appears to me to be the best; and now that this chance has befallen me, I cannot repudiate my own words: the principles which I have hitherto honoured and revered I still honour, and unless we can at once find other and better principles, I am certain not to agree with you; no, not even if the power of the multitude could inflict many more imprisonments, confiscations, deaths, frightening us like children with hob-

Socrates is one of those who must be guided by reason.

goblin terrors. What will be the fairest way of considerin the question? Shall I return to your old argument about th opinions of men?—we were saying that some of them ar to be regarded, and others not. Now, were we right i maintaining this before I was condemned? And has th argument which was once good now proved to be talk fo the sake of talking—mere childish nonsense? That is wha I want to consider with your help, Crito:—whether, unde my present circumstances, the argument appears to be i any way different or not; and is to be allowed by me or dis allowed. That argument, which, as I believe, is maintaine by many persons of authority, was to the effect, as I wa saying, that the opinions of some men are to be regarde and of other men not to be regarded. Now you, Crito, ar not going to die to-morrow—at least, there is no huma probability of this—and therefore you are disinterested an not liable to be deceived by the circumstances in which yo are placed. Tell me, then, whether I am right in saying that some opinions, and the opinions of some men only, are to be valued, and that other opinions, and the opinions of other men, are not to be valued. I ask you whether I was right in maintaining this?

Ought he to follow the opinion of th many or of th wise or of th unwise?

Cr. Certainly.

Soc. The good are to be regarded, and not the bad?

Cr. Yes.

Soc. And the opinions of the wise are good, and th opinions of the unwise are evil?

Cr. Certainly.

Soc. And what was said about another matter? Is th pupil who devotes himself to the practice of gymnast supposed to attend to the praise and blame and opinion

every man, or of one man only—his physician or trainer, whoever he may be?

Cr. Of one man only.

Soc. And he ought to fear the censure and welcome the praise of that one only, and not of the many?

Cr. Clearly so.

Soc. And he ought to act and train, and eat and drink in the way which seems good to his single master who has understanding, rather than according to the opinion of all other men put together?

Cr. True.

Soc. And if he disobeys and disregards the opinion and approval of the one, and regards the opinion of the many who have no understanding, will he not suffer evil?

Cr. Certainly he will.

Soc. And what will the evil be, whither tending and what affecting, in the disobedient person?

Cr. Clearly, affecting the body; that is what is destroyed by the evil.

The opinion of the one wise man is to be followed.

Soc. Very good; and is not this true, Crito, of other things which we need not separately enumerate? In questions of just and unjust, fair and foul, good and evil, which are the subjects of our present consultation, ought we to follow the opinion of the many and to fear them; or the opinion of the one man who has understanding? ought we not to fear and reverence him more than all the rest of the world: and if we desert him shall we not destroy and injure that principle in us which may be assumed to be improved by justice and deteriorated by injustice;—there is such a principle?

Cr. Certainly there is, Socrates.

Soc. Take a parallel instance:—if, acting under the advice of those who have no understanding, we destroy that

which is improved by health and is deteriorated by disease, would life be worth having? And that which has been destroyed is—the body?

Cr. Yes.

Soc. Could we live, having an evil and corrupted body?

Cr. Certainly not.

Soc. And will life be worth having, if that higher part of man be destroyed, which is improved by justice and depraved by injustice? Do we suppose that principle, whatever it may be in man, which has to do with justice and injustice, to be inferior to the body?

Cr. Certainly not.

Soc. More honourable than the body?

Cr. Far more.

No matter what the many say of us.

Soc. Then, my friend, we must not regard what the many say of us: but what he, the one man who has understanding of just and unjust, will say, and what the truth will say. And therefore you begin in error when you advise that we should regard the opinion of the many about just and unjust, good and evil, honourable and dishonourable.—"Well," some one will say, "But the many can kill us."

Cr. Yes, Socrates; that will clearly be the answer.

Not life, but good life, to be chiefly valued.

Soc. And it is true: but still I find with surprise that the old argument is unshaken as ever. And I should like to know whether I may say the same of another proposition—that not life, but a good life, is to be chiefly valued?

Cr. Yes, that also remains unshaken.

Soc. And a good life is equivalent to a just and honourable one—that holds also?

Cr. Yes, it does.

Soc. From these premises I proceed to argue the que

tion whether I ought or ought not to try to escape without the consent of the Athenians: and if I am clearly right in escaping, then I will make the attempt; but if not, I will abstain. The other considerations which you mention, of money and loss of character and the duty of educating one's children, are, I fear, only the doctrines of the multitude, who would be as ready to restore people to life, if they were able, as they are to put them to death—and with as little reason. But now, since the argument has thus far prevailed, the only question which remains to be considered is, whether we shall do rightly either in escaping or in suffering others to aid in our escape and paying them in money and thanks, or whether in reality we shall not do rightly; and if the latter, then death or any other calamity which may ensue on my remaining here must not be allowed to enter into the calculation.

Admitting these principles, ought I to try and escape or not?

Cr. I think that you are right, Socrates; how then shall we proceed?

Soc. Let us consider the matter together, and do you either refute me if you can, and I will be convinced; or else cease, my dear friend, from repeating to me that I ought to escape against the wishes of the Athenians: for I highly value your attempts to persuade me to do so, but I may not be persuaded against my own better judgment. And now please to consider my first position, and try how you can best answer me.

Cr. I will.

Soc. Are we to say that we are never intentionally to do wrong, or that in one way we ought and in another way we ought not to do wrong, or is doing wrong always evil and dishonourable, as I was just now saying, and as has

May we sometimes do evil that good may come?

been already acknowledged by us? Are all our former admissions which were made within a few days to be thrown away? And have we, at our age, been earnestly discoursing with one another all our life long only to discover that we are no better than children? Or, in spite of the opinion of the many, and in spite of consequences whether better or worse, shall we insist on the truth of what was then said, that injustice is always an evil and dishonour to him who acts unjustly? Shall we say so or not?

Cr. Yes.

Soc. Then we must do no wrong?

Cr. Certainly not.

Soc. Nor when injured injure in return, as the many imagine; for we must injure no one at all?

Cr. Clearly not.

Soc. Again, Crito, may we do evil?

Cr. Surely not, Socrates.

May we render evil for evil?

Soc. And what of doing evil in return for evil, which is the morality of the many—is that just or not?

Cr. Not just.

Soc. For doing evil to another is the same as injuring him?

Cr. Very true.

Soc. Then we ought not to retaliate or render evil for evil to any one, whatever evil we may have suffered from him. But I would have you consider, Crito, whether you really mean what you are saying. For this opinion has never been held, and never will be held, by any considerable number of persons; and those who are agreed and those who are not agreed upon this point have no common ground, and can only despise one another when they see how widely they differ. Tell me, then, whether you agree

with and assent to my first principle, that neither injury nor retaliation nor warding off evil by evil is ever right. And shall that be the premise of our argument? Or do you decline and dissent from this? For so I have ever thought, and continue to think; but, if you are of another opinion, let me hear what you have to say. If, however, you remain of the same mind as formerly, I will proceed to the next step.

Or is evil always to be deemed evil? Are you of the same mind as formerly about all this?

Cr. You may proceed, for I have not changed my mind.

Crito assents.

Soc. Then I will go on to the next point, which may be put in the form of a question:—Ought a man to do what he admits to be right, or ought he to betray the right?

Then ought Socrates to desert or not?

Cr. He ought to do what he thinks right.

Soc. But if this is true, what is the application? In leaving the prison against the will of the Athenians, do I wrong any? or rather do I not wrong those whom I ought least to wrong? Do I not desert the principles which were acknowledged by us to be just—what do you say?

Cr. I cannot tell, Socrates; for I do not know.

Soc. Then consider the matter in this way:—Imagine that I am about to play truant (you may call the proceeding by any name which you like), and the laws and the government come and interrogate me: "Tell us, Socrates," they say; "what are you about? are you not going by an act of yours to overturn us—the laws, and the whole state, as far as in you lies? Do you imagine that a state can subsist and not be overthrown, in which the decisions of law have no power, but are set aside and trampled upon by individuals?" What will be our answer, Crito, to

The Laws come and argue with him.—Can a State exist in which law is set aside?

these and the like words? Any one, and especially a rheto-ician, will have a good deal to say on behalf of the la which requires a sentence to be carried out. He will arg that this law should not be set aside; and shall we rep "Yes; but the state has injured us and given an unju sentence." Suppose I say that?

Cr. Very good, Socrates.

Soc. "And was that our agreement with you?" the la would answer; "or were you to abide by the sentence the state?" And if I were to express my astonishment at their words, the law would probably add: "Answer, Socrates, instead of opening your eyes—you are in the habit of asking a answering questions. Tell us,—What complaint have you make against us which justifies you in attempting to destr us and the state? In the first place did we not bring y into existence? Your father married your mother by our and begat you. Say whether you have any objection to u against those of us who regulate marriage?" None, I shou reply. "Or against those of us who after birth regulate t nurture and education of children, in which you also we trained? Were not the laws, which have the charge of ed cation, right in commanding your father to train you music and gymnastic?" Right, I should reply. "Well, th since you were brought into the world and nurtured a educated by us, can you deny in the first place that y are our child and slave, as your fathers were before y And if this is true, you are not on equal terms with us; nor can you think that you have a right to do to us what we are doing to you. Would you have any right to strike or revile or do any other evil to your father or your master, if you had one, because you

Has he any fault to find with them?

No man h any right strike a bl at his co any more at his fath mother.

have been struck or reviled by him, or received some other evil at his hands?—you would not say this? And because we think right to destroy you, do you think that you have any right to destroy us in return, and your country as far as in you lies? Will you, O professor of true virtue, pretend that you are justified in this? Has a philosopher like you failed to discover that our country is more to be valued and higher and holier far than mother or father or any ancestor, and more to be regarded in the eyes of the gods and of men of understanding? also to be soothed, and gently and reverently entreated when angry, even more than a father, and either to be persuaded, or if not persuaded, to be obeyed? And when we are punished by her, whether with imprisonment or stripes, the punishment is to be endured in silence; and if she lead us to wounds or death in battle, thither we follow as is right; neither may any one yield or retreat or leave his rank, but whether in battle or in a court of law, or in any other place, he must do what his city and his country order him; or he must change their view of what is just: and if he may do no violence to his father or mother, much less may he do violence to his country." What answer shall we make to this, Crito? Do the laws speak truly, or do they not?

Cr. I think that they do.

Soc. Then the laws will say: "Consider, Socrates, if we are speaking truly that in your present attempt you are going to do us an injury. For, having brought you into the world, and nurtured and educated you, and given you and every other citizen a share in every good which we had to give, we further proclaim to any Athenian by the liberty which we allow him, that if he does not like us when he has become of age and has seen the ways of the city, and

made our acquaintance, he may go where he pleases a take his goods with him. None of us laws will forbid him interfere with him. Any one who does not like us and the city, and who wants to emigrate to a colony or to any other city, may go where he likes, retaining his property. But he who has experience of the manner in which we order justice and administer the State, and still remains, has entered into an implied contract that he will do as we command him. A he who disobeys us is, as we maintain, thrice wrong; f because in disobeying us he is disobeying his pare secondly, because we are the authors of his educati thirdly, because he has made an agreement with us t he will duly obey our commands; and he neither ob them nor convinces us that our commands are unjust; a we do not rudely impose them, but give him the alterna of obeying or convincing us;—that is what we offer, and does neither.

The Laws c that he has made an im plied agree with them which he is at liberty t break at his pleasure.

"These are the sort of accusations to which, as we w saying, you, Socrates, will be exposed if you accompl your intentions; you, above all other Athenians." Supp now I ask, why I rather than anybody else? they justly retort upon me that I above all other men have knowledged the agreement. "There is clear proof," th will say, "Socrates, that we and the city were not displeas to you. Of all Athenians you have been the most cons resident in the city, which, as you never leave, you may supposed to love. For you never went out of the city eit to see the games, except once when you went to the Isthm or to any other place unless when you were on mili service; nor did you travel as other men do. Nor had

any curiosity to know other States or their laws: your affections did not go beyond us and our State; we were your special favourites, and you acquiesced in our government of you; and here in this city you begat your children, which is a proof of your satisfaction. Moreover, you might in the course of the trial, if you had liked, have fixed the penalty at banishment; the State which refuses to let you go now would have let you go then. But you pretended that you preferred death to exile, and that you were not unwilling to die. And now you have forgotten these fine sentiments, and pay no respect to us, the laws, of whom you are the destroyer; and are doing what only a miserable slave would do, running away and turning your back upon the compacts and agreements which you made as a citizen. And, first of all, answer this very question: Are we right in saying that you agreed to be governed according to us in deed, and not in word only? Is that true or not?" How shall we answer, Crito? Must we not assent?

Cr. We cannot help it, Socrates.

This agreement he is now going to break.

Soc. Then will they not say: "You, Socrates, are breaking the covenants and agreements which you made with us at your leisure, not in any haste or under any compulsion or deception, but after you have had seventy years to think of them, during which time you were at liberty to leave the city, if we were not to your mind, or if our covenants appeared to you to be unfair. You had your choice, and might have gone either to Lacedaemon or Crete, both which States are often praised by you for their good government, or to some other Hellenic or foreign State. Whereas you, above all other Athenians, seemed to be so fond of the State, or, in other words, of us, her laws (and who would care about

a State which has no laws?), that you never stirred out o her; the halt, the blind, the maimed were not more statio ary in her than you were. And now you run away a forsake your agreements. Not so, Socrates, if you will ta our advice; do not make yourself ridiculous by escaping o of the city.

If he does h will injure h friends and disgrace him-self.

"For just consider, if you transgress and err in this sort of way, what good will you do either to yourself or to your friends? That your friends will be driven into exile and deprived of citizenship, or will lose their property, is to ably certain; and you yourself, if you fly to one of the neig bouring cities, as, for example, Thebes or Megara, both which are well governed, will come to them as an ener Socrates, and their government will be against you, and patriotic citizens will cast an evil eye upon you as a su verter of the laws, and you will confirm in the minds of t judges the justice of their own condemnation of you. For who is a corrupter of the laws is more than likely to be corrupter of the young and foolish portion of mankind. W you then flee from well-ordered cities and virtuous me and is existence worth having on these terms? Or will y go to them without shame, and talk to them, Socrates? A what will you say to them? What you say here about vir and justice and institutions and laws being the best thin among men? Would that be decent of you? Surely not. F if you go away from well-governed States to Crito's frie in Thessaly, where there is great disorder and licence, th will be charmed to hear the tale of your escape from pris set off with ludicrous particulars of the manner in wh you were wrapped in a goatskin or some other disgu and metamorphosed as the manner is of runaways; but w

there be no one to remind you that in your old age you were not ashamed to violate the most sacred laws from a miserable desire of a little more life? Perhaps not, if you keep them in a good temper; but if they are out of temper you will hear many degrading things; you will live, but how?—as the flatterer of all men, and the servant of all men, and doing what?—eating and drinking in Thessaly, having gone abroad in order that you may get a dinner. And where will be your fine sentiments about justice and virtue? Say that you wish to live for the sake of your children—you want to bring them up and educate them—will you take them into Thessaly and deprive them of Athenian citizenship? Is this the benefit which you will confer upon them? Or are you under the impression that they will be better cared for and educated here if you are still alive, although absent from them; for your friends will take care of them? Do you fancy that if you are an inhabitant of Thessaly they will take care of them, and if you are an inhabitant of the other world that they will not take care of them? Nay; but if they who call themselves friends are good for anything, they will—to be sure they will.

"Listen, then, Socrates, to us who have brought you up. Think not of life and children first, and of justice afterwards, but of justice first, that you may be justified before the princes of the world below. For neither will you nor any that belong to you be happier or holier or juster in this life, or happier in another, if you do as Crito bids. Now you depart in innocence, a sufferer and not a doer of evil; a victim, not of the laws but of men. But if you go forth, returning evil for evil; and injury for injury, breaking the covenants and agreements which you have made with us,

Let him think of justice first, and of life and children afterwards.

and wronging those whom you ought least of all to wrong, that is to say, yourself, your friends, your country, and us, we shall be angry with you while you live, and our brethren, the laws in the world below, will receive you as an enemy; for they will know that you have done your best to destroy us. Listen, then, to us and not to Crito."

The mystic voice.

This, dear Crito, is the voice which I seem to hear murmuring in my ears, like the sound of the flute in the ears of the mystic; that voice, I say, is humming in my ears, and prevents me from hearing any other. And I know that anything more which you may say will be vain. Yet speak, if you have anything to say.

Cr. I have nothing to say, Socrates.

Soc. Leave me then, Crito, to fulfil the will of God, and to follow whither he leads.

PHAEDO



The PHAEDO *combines high drama and high philosophy, —the death of a great man and his declaration of faith in the immortality of the soul. From this dialogue the figure of Socrates emerges as the chief saint of classical antiquity. "Of all the men of his time," his friend Phaedo concludes, "he was the wisest and justest and best."*

The scene is Socrates' prison cell on the day set by the Athenian council for his death. He has sent his wife and child away, and with the friends who have come to visit him he discourses about the nature of the soul. Towards evening the jailor brings in the fatal cup of hemlock.

His friends are surprised that he remains as calm and reasonable as ever in the face of approaching death, but he argues that the philosopher has nothing to fear: philosophy, which is always trying to release the soul from the limitations of the body, is, in effect, the study of death. In the course of the day Socrates develops the characteristic Platonic dualism between the grossness of the body and the soul's capacity for pure knowledge. His argument for immortality, and indeed the whole message of the PHAEDO, *rests on the belief that bodily and physical factors play only a small part in the true business of human life: the senses are deceptive, and the unchanging things can be perceived by the mind alone. Socrates is urging the life of the spirit, the pursuit of wisdom and virtue, and is attempting to establish the divinity as well as the immortality of the soul. In this he anticipates Christianity, and his influence on*

Saint Paul and the early Church is immeasurable. Socrates sees man's life as a journey from the mortal towards the divine and immutable. The life of the soul in an afterworld of rewards and punishments becomes a moral argument for the life of virtue on earth.

At the hour of his death Socrates feels that his life as a philosopher has been vindicated, and he is certain that he will enjoy the philosopher's rewards. In his last words, "Crito, I owe a cock to Asclepius; will you remember to pay the debt?" he seems to be rendering his thanks to the god of healing for release from life's fever.

PHAEDO



Persons of the Dialogue

PHAEDO,
who is the narrator of the Dialogue to Echecrates of Phlius,
SOCRATES, ATTENDANT OF THE PRISON, APOLLODORUS, SIMMIAS, CEBES, CRITO

Scene

THE PRISON OF SOCRATES

Place of the Narration

PHLIUS

ECHECRATES SPEAKS:

Echecrates. Were you yourself, Phaedo, in the prison with Socrates on the day when he drank the poison?

Phaedo. Yes, Echecrates, I was.

Ech. I should so like to hear about his death. What did he say in his last hours? We were informed that he died by taking poison, but no one knew anything more; for no Phliasian ever goes to Athens now, and it is a long time since any stranger from Athens has found his way hither; so that we had no clear account.

Phaed. Did you not hear of the proceedings at the trial?

Ech. Yes; some one told us about the trial, and we could not understand why, having been condemned, he should have been put to death, not at the time, but long afterwards. What was the reason of this?

Phaed. An accident, Echecrates: the stern of the ship which the Athenians sent to Delos happened to have been crowned on the day before he was tried.

The death of Socrates was deferred by the holy season of the mission to Delos.

Ech. What is this ship?

Phaed. It is the ship in which, according to Athenian tradition, Theseus went to Crete when he took with him the fourteen youths, and was the saviour of them and of himself. And they are said to have vowed to Apollo at the time, that if they were saved they would send a yearly mission to Delos. Now this custom still continues, and the whole period of the voyage to and from Delos, beginning when the priest of Apollo crowns the stern of the ship,

is a holy season, during which the city is not allowed to be polluted by public executions; and when the vessel is detained by contrary winds, the time spent in going and returning is very considerable. As I was saying, the ship was crowned on the day before the trial, and this was the reason why Socrates lay in prison and was not put to death until long after he was condemned.

Ech. What was the manner of his death, Phaedo? What was said or done? And which of his friends were with him? Or did the authorities forbid them to be present—so that he had no friends near him when he died?

Phaed. No; there were several of them with him.

Phaedo is requested by Echecrates to give an account of the death of Socrates.

Ech. If you have nothing to do, I wish that you would tell me what passed, as exactly as you can.

Phaed. I have nothing at all to do, and will try to gratify your wish. To be reminded of Socrates is always the greatest delight to me, whether I speak myself or hear another speak of him.

Ech. You will have listeners who are of the same mind with you, and I hope that you will be as exact as you can.

He describes his noble and fearless demeanour.

Phaed. I had a singular feeling at being in his company. For I could hardly believe that I was present at the death of a friend, and therefore I did not pity him, Echecrates; he died so fearlessly, and his words and bearing were so noble and gracious, that to me he appeared blessed. I thought that in going to the other world he could not be without a divine call, and that he would be happy, if any man ever was, when he arrived there; and therefore I did not pity him as might have seemed natural at such an hour. But I had not the pleasure which I usually feel in philosophical discourse (for philosophy was the theme of

which we spoke). I was pleased, but in the pleasure there was also a strange admixture of pain; for I reflected that he was soon to die, and this double feeling was shared by us all; we were laughing and weeping by turns, especially the excitable Apollodorus—you know the sort of man?

Ech. Yes.

Phaed. He was quite beside himself; and I and all of us were greatly moved.

Ech. Who were present?

The Socratic circle:—the absence of Plato is noted.

Phaed. Of native Athenians there were, besides Apollodorus, Critobulus and his father Crito, Hermogenes, Epigenes, Aeschines, Antisthenes; likewise Ctesippus of the deme of Paeania, Menexenus, and some others; Plato, if I am not mistaken, was ill.

Ech. Were there any strangers?

Phaed. Yes, there were; Simmias the Theban, and Cebes, and Phaedondes; Euclid and Terpsion, who came from Megara.

Ech. And was Aristippus there, and Cleombrotus?

Phaed. No, they were said to be in Aegina.

Ech. Any one else?

Phaed. I think that these were nearly all.

Ech. Well, and what did you talk about?

The meeting at the prison.

Phaed. I will begin at the beginning, and endeavour to repeat the entire conversation. On the previous days we had been in the habit of assembling early in the morning at the court in which the trial took place, and which is not far from the prison. There we used to wait talking with one another until the opening of the doors (for they were not opened very early); then we went in and generally passed the day with Socrates. On the last morning we assembled sooner

than usual, having heard on the day before when we quitted the prison in the evening that the sacred ship had come from Delos; and so we arranged to meet very early at the accustomed place. On our arrival the jailer who answered the door, instead of admitting us, came out and told us to stay until he called us. "For the Eleven," he said, "are now with Socrates; they are taking off his chains, and giving orders that he is to die to-day." He soon returned and said that we might come in. On entering we found Socrates just released from chains, and Xanthippe, whom you know, sitting by him, and holding his child in her arms. When she saw us she uttered a cry and said, as women will: "O Socrates, this is the last time that either you will converse with your friends, or they with you." Socrates turned to Crito and said: "Crito, let some one take her home." Some of Crito's people accordingly led her away, crying out and beating herself. And when she was gone, Socrates, sitting up on the couch, bent and rubbed his leg, saying, as he was rubbing: How singular is the thing called pleasure, and how curiously related to pain, which might be thought to be the opposite of it; for they are never present to a man at the same instant, and yet he who pursues either is generally compelled to take the other; their bodies are two, but they are joined by a single head. And I cannot help thinking that if Aesop had remembered them, he would have made a fable about God trying to reconcile their strife, and how, when he could not, he fastened their heads together; and this is the reason why when one comes the other follows: as I know by my own

The friends are denied admission while the Eleven are with Socrates.

Socrates whose chains have now been taken off, is led by the feeling of relief to remark on the curious manner in which pleasure and pain are always conjoined.

experience now, when after the pain in my leg which was caused by the chain pleasure appears to succeed.

Upon this Cebes said: I am glad, Socrates, that you have mentioned the name of Aesop. For it reminds me of a question which has been asked by many, and was asked of me only the day before yesterday by Evenus the poet—he will be sure to ask it again, and therefore if you would like me to have an answer ready for him, you may as well tell me what I should say to him:—he wanted to know why you, who never before wrote a line of poetry, now that you are in prison are turning Aesop's fables into verse, and also composing that hymn in honour of Apollo.

Having been told in a dream that he should compose music, in order to satisfy a scruple about the meaning of the dream he has been writing verses while he was in prison.

Tell him, Cebes, he replied, what is the truth—that I had no idea of rivalling him or his poems; to do so, as I knew, would be no easy task. But I wanted to see whether I could purge away a scruple which I felt about the meaning of certain dreams. In the course of my life I have often had intimations in dreams "that I should compose music." The same dream came to me sometimes in one form, and sometimes in another, but always saying the same or nearly the same words: "Cultivate and make music," said the dream. And hitherto I had imagined that this was only intended to exhort and encourage me in the study of philosophy, which has been the pursuit of my life, and is the noblest and best of music. The dream was bidding me do what I was already doing, in the same way that the competitor in a race is bidden by the spectators to run when he is already running. But I was not certain of this; for the dream might have meant music in the popular sense of the word, and being under sentence of death, and the

festival giving me a respite, I thought that it would be safer for me to satisfy the scruple, and, in obedience to the dream, to compose a few verses before I departed. And first I made a hymn in honour of the god of the festival, and then considering that a poet, if he is really to be a poet, should not only put together words, but should invent stories, and that I have no invention, I took some fables of Aesop, which I had ready at hand and which I knew—they were the first I came upon—and turned them into verse. Tell this to Evenus, Cebes, and bid him be of good cheer; say that I would have him come after me if he be a wise man, and not tarry; and that to-day I am likely to be going, for the Athenians say that I must.

Evenus the poet had been curious about the meaning of this behaviour of his, and Socrates gives him the explanation of it, bidding him be of good cheer and come after him. "But he will not come

Simmias said: What a message for such a man! having been a frequent companion of his I should say that, as far as I know him, he will never take your advice unless he is obliged.

Why, said Socrates,—is not Evenus a philosopher?

I think that he is, said Simmias.

Then he, or any man who has the spirit of philosophy, will be willing to die; but he will not take his own life, for that is held to be unlawful.

Here he changed his position, and put his legs off the couch on to the ground, and during the rest of the conversation he remained sitting.

Why do you say, enquired Cebes, that a man ought not to take his own life, but that the philosopher will be ready to follow the dying?

Socrates replied: And have you, Cebes and Simmias, who are the disciples of Philolaus, never heard him speak of this?

Socrates replies that

Yes, but his language was obscure, Socrates.

philosopher like Evenus should be ready to die, though he must not take his own life.

My words, too, are only an echo; but there is no reason why I should not repeat what I have heard: and, indeed, as I am going to another place, it is very meet for me to be thinking and talking of the nature of the pilgrimage which I am about to make. What can I do better in the interval between this and the setting of the sun?

Then tell me, Socrates, why is suicide held to be unlawful? as I have certainly heard Philolaus, about whom you were just now asking, affirm when he was staying with us at Thebes; and there are others who say the same, although I have never understood what was meant by any of them.

This incidental remark leads to a discussion on suicide.

Do not lose heart, replied Socrates, and the day may come when you will understand. I suppose that you wonder why, when other things which are evil may be good at certain times and to certain persons, death is to be the only exception, and why, when a man is better dead, he is not permitted to be his own benefactor, but must wait for the hand of another.

Very true, said Cebes, laughing gently and speaking in his native Boeotian.

Man is a prisoner who has no right to run away; and he is also a possession of the gods and must not rob his masters.

I admit the appearance of inconsistency in what I am saying; but there may not be any real inconsistency after all. There is a doctrine whispered in secret that man is a prisoner who has no right to open the door and run away; this is a great mystery which I do not quite understand. Yet I too believe

that the gods are our guardians, and that we men are a possession of theirs. Do you not agree?

Yes, I quite agree, said Cebes.

And if one of your own possessions, an ox or an as for example, took the liberty of putting himself out of th way when you had given no intimation of your wish th he should die, would you not be angry with him, an would you not punish him if you could?

Certainly, replied Cebes.

Then, if we look at the matter thus, there may be reaso in saying that a man should wait, and not take his ow life until God summons him, as he is now summoning m

And why should he w to leave th best of servi

Yes, Socrates, said Cebes, there seems to be truth in what you say. And yet how can you reconcile this seemingly true belief that God is our guardian and we his possessions, with the willingness to die which you were just no attributing to the philosopher? That the wisest of m should be willing to leave a service in which they are rul by the gods, who are the best of rulers, is not reasonab for surely no wise man thinks that when set at liberty can take better care of himself than the gods take of hi A fool may perhaps think so—he may argue that he h better run away from his master, not considering that h duty is to remain to the end, and not to run away fro the good, and that there would be no sense in his runni away. The wise man will want to be ever with him who better than himself. Now this, Socrates, is the reverse what was just now said; for upon this view the wise m should sorrow and the fool rejoice at passing out of life.

The earnestness of Cebes seemed to please Socrat Here, said he, turning to us, is a man who is always

quiring, and is not so easily convinced by the first thing which he hears.

And certainly, added Simmias, the objection which he is now making does appear to me to have some force. For what can be the meaning of a truly wise man wanting to fly away and lightly leave a master who is better than himself? And I rather imagine that Cebes is referring to you; he thinks that you are too ready to leave us, and too ready to leave the gods whom you acknowledge to be our good masters.

You yourself, Socrates, are too ready to run away.

Yes, replied Socrates; there is reason in what you say. And so you think that I ought to answer your indictment as if I were in a court?

We should like you to do so, said Simmias.

Then I must try to make a more successful defence before you than I did before the judges. For I am quite ready to admit, Simmias and Cebes, that I ought to be grieved at death, if I were not persuaded in the first place that I am going to other gods who are wise and good (of which I am as certain as I can be of any such matters), and secondly (though I am not so sure of this last) to men departed, better than those whom I leave behind; and therefore I do not grieve as I might have done, for I have good hope that there is yet something remaining for the dead, and as has been said of old, some far better thing for the good than for the evil.

Socrates replies that he is going to other gods who are wise and good.

But do you mean to take away your thoughts with you, Socrates? said Simmias. Will you not impart them to us?—for they are a benefit in which we too are entitled to share. Moreover, if you succeed in convincing us, that will be an answer to the charge against yourself.

I will do my best, replied Socrates. But you must first let me hear what Crito wants; he has long been wishing to say something to me.

Only this, Socrates, replied Crito:—the attendant who is to give you the poison has been telling me, and he wants me to tell you, that you are not to talk much; talking, he says, increases heat, and this is apt to interfere with the action of the poison; persons who excite themselves are sometimes obliged to take a second or even a third dose.

Then, said Socrates, let him mind his business and be prepared to give the poison twice or even thrice if necessary; that is all.

I knew quite well what you would say, replied Crito; but I was obliged to satisfy him.

Never mind him, he said.

The true philosopher is always dying:—why then should he avoid the death which he desires?

And now, O my judges, I desire to prove to you that the real philosopher has reason to be of good cheer when he is about to die, and that after death he may hope to obtain the greatest good in the other world. And how this may be, Simmias and Cebes, I will endeavour to explain. For I deem that the true votary of philosophy is likely to be misunderstood by other men; they do not perceive that he is always pursuing death and dying; and if this be so, and he has had the desire of death all his life long, why when his time comes should he repine at that which he had been always pursuing and desiring?

"How the world will laugh when they hear this!"

Simmias said laughingly: Though not in a laughing humour, you have made me laugh, Socrates; for I cannot help thinking that the many when they hear your words will say how truly you have described phi-

losophers, and our people at home will likewise say that the life which philosophers desire is in reality death, and that they have found them out to be deserving of the death which they desire.

Yes, they do not understand the nature of death, or why the philosopher desires or deserves it.

And they are right, Simmias, in thinking so, with the exception of the words "they have found them out"; for they have not found out either what is the nature of that death which the true philosopher deserves, or how he deserves or desires death. But enough of them:—let us discuss the matter among ourselves. Do we believe that there is such a thing as death?

To be sure, replied Simmias.

Is it not the separation of soul and body? And to be dead is the completion of this; when the soul exists in herself, and is released from the body and the body is released from the soul, what is this but death?

Just so, he replied.

Life is best when the soul is most freed from the concerns of the body, and is alone and by herself.

There is another question, which will probably throw light on our present enquiry if you and I can agree about it:—Ought the philosopher to care about the pleasures—if they are to be called pleasures—of eating and drinking?

Certainly not, answered Simmias.

And what about the pleasures of love—should he care for them?

By no means.

And will he think much of the other ways of indulging the body, for example, the acquisition of costly raiment, or sandals, or other adornments of the body? Instead of caring about them, does he not rather despise anything more than nature needs? What do you say?

I should say that the true philosopher would despise them.

Would you not say that he is entirely concerned with the soul and not with the body? He would like, as far as he can, to get away from the body and to turn to the soul.

Quite true.

In matters of this sort philosophers, above all other men, may be observed in every sort of way to dissever the soul from the communion of the body.

Very true.

Whereas, Simmias, the rest of the world are of opinion that to him who has no sense of pleasure and no part in bodily pleasure, life is not worth having; and that he who is indifferent about them is as good as dead.

That is also true.

What again shall we say of the actual acquirement of knowledge?—is the body, if invited to share in the enquiry, a hinderer or a helper? I mean to say, have sight and hearing any truth in them? Are they not, as the poets are always telling us, inaccurate witnesses? and yet, if even they are inaccurate and indistinct, what is to be said of the other senses?—for you will allow that they are the best of them?

The senses are untrustworthy guides: they mislead the soul in the search for truth.

Certainly, he replied.

Then when does the soul attain truth?—for in attempting to consider anything in company with the body she is obviously deceived.

True.

Then must not true existence be revealed to her in thought, if at all?

Yes.

And thought is best when the mind is gathered into herself and none of these things trouble her—neither sounds

nor sights nor pain nor any pleasure,—when she takes leave of the body, and has as little as possible to do with it, when she has no bodily sense or desire, but is aspiring after true being?

Certainly.

And in this the philosopher dishonours the body; his soul runs away from his body and desires to be alone and by herself?

And therefore the philosopher runs away from the body.

That is true.

Well, but there is another thing, Simmias: Is there or is there not an absolute justice?

Another argument. The absolute truth of justice, beauty, and other ideas is not perceived by the senses, which only introduce a disturbing element.

Assuredly there is.

And an absolute beauty and absolute good?

Of course.

But did you ever behold any of them with your eyes?

Certainly not.

Or did you ever reach them with any other bodily sense?—and I speak not of these alone, but of absolute greatness, and health, and strength, and of the essence or true nature of everything. Has the reality of them ever been perceived by you through the bodily organs? or rather, is not the nearest approach to the knowledge of their several natures made by him who so orders his intellectual vision as to have the most exact conception of the essence of each thing which he considers?

Certainly.

And he attains to the purest knowledge of them who goes to each with the mind alone, not introducing or intruding in the act of thought sight or any other sense together with reason, but with the very light of the mind in her own clearness searches into the very truth of each; he

who has got rid, as far as he can, of eyes and ears and, so to speak, of the whole body, these being in his opinion distracting elements which when they infect the soul hinder her from acquiring truth and knowledge—who, if not he, is likely to attain to the knowledge of true being?

What you say has a wonderful truth in it, Socrates, replied Simmias.

The soul in herself must perceive things in themselves.

And when real philosophers consider all these things, will they not be led to make a reflection which they will express in words something like the following? "Have we not found," they will say, "a path of thought which seems to bring us and our argument to the conclusion, that while we are in the body, and while the soul is infected with the evils of the body, our desire will not be satisfied, and our desire is of the truth? For the body is a source of endless trouble to us by reason of the mere requirement of food; and is liable also to diseases which overtake and impede us in the search after true being: it fills us full of loves, and lusts, and fears, and fancies of all kinds, and endless foolery, and in fact, as men say, takes away from us the power of thinking at all. Whence come wars, and fightings, and factions? whence but from the body and the lusts of the body? Wars are occasioned by the love of money, and money has to be acquired for the sake and service of the body; and by reason of all these impediments we have no time to give to philosophy; and, last and worst of all, even if we are at leisure and betake ourselves to some speculation, the body is always breaking in upon us, causing turmoil and confusion in our enquiries, and so amazing us that we are prevented from seeing the truth. It has been proved to us by experience that if we would have pure knowledge of anything we must be quit of the body—the

soul in herself must behold things in themselves: and then we shall attain the wisdom which we desire, and of which we say that we are lovers; not while we live, but after death; for if while in company with the body, the soul cannot have pure knowledge, one of two things follows—either knowledge is not to be attained at all, or, if at all, after death. For then, and not till then, the soul will be parted from the body and exist in herself alone. In this present life, I reckon that we make the nearest approach to knowledge when we have the least possible intercourse or communion with the body, and are not surfeited with the bodily nature, but keep ourselves pure until the hour when God himself is pleased to release us. And thus having got rid of the foolishness of the body we shall be pure and hold converse with the pure, and know of ourselves the clear light everywhere, which is no other than the light of truth." For the impure are not permitted to approach the pure. These are the sort of words, Simmias, which the true lovers of knowledge cannot help saying to one another, and thinking. You would agree; would you not?

Undoubtedly, Socrates.

But, O my friend, if this be true, there is great reason to hope that, going whither I go, when I have come to the end of my journey, I shall attain that which has been the pursuit of my life. And therefore I go on my way rejoicing, and not I only, but every other man who believes that his mind has been made ready and that he is in a manner purified.

Certainly, replied Simmias.

Purification is the separation of the soul from the body.

And what is purification but the separation of the soul from the body, as I was saying before; the habit of the soul gathering and collecting herself into herself from

all sides out of the body; the dwelling in her own place alone, as in another life, so also in this, as far as she can;—the release of the soul from the chains of the body?

Very true, he said.

And this separation and release of the soul from the body is termed death?

To be sure, he said.

And the true philosophers, and they only, are ever seeking to release the soul. Is not the separation and release of the soul from the body their especial study?

That is true.

And, as I was saying at first, there would be a ridiculous contradiction in men studying to live as nearly as they can in a state of death, and yet repining when it comes upon them.

Clearly.

And the true philosophers, Simmias, are always occupied in the practice of dying, wherefore also to them least of all men is death terrible. Look at the matter thus:—if they have been in every way the enemies of the body, and are wanting to be alone with the soul, when this desire of theirs is granted, how inconsistent would they be if they trembled and repined, instead of rejoicing at their departure to that place where, when they arrive, they hope to gain that which in life they desired—and this was wisdom—and at the same time to be rid of the company of their enemy. Many a man has been willing to go to the world below animated by the hope of seeing there an earthly love, or wife, or son, and conversing with them. And will he who is a true lover of wisdom, and is strongly persuaded in like manner that only in the world below he can worthily enjoy her, still repine at death? Will he not

And therefore the true philosopher who has been always trying

depart with joy? Surely he will, O my friend, if he be a true philosopher. For he will have a firm conviction that there, and there only, he can find wisdom in her purity. And if this be true, he would be very absurd, as I was saying, if he were afraid of death.

to disengage himself from the body will rejoice in death.

He would indeed, replied Simmias.

And when you see a man who is repining at the approach of death, is not his reluctance a sufficient proof that he is not a lover of wisdom, but a lover of the body, and probably at the same time a lover of either money or power, or both?

Quite so, he replied.

And is not courage, Simmias, a quality which is specially characteristic of the philosopher?

Certainly.

There is temperance again, which even by the vulgar is supposed to consist in the control and regulation of the passions, and in the sense of superiority to them—is not temperance of virtue belonging to those only who despise the body, and who pass their lives in philosophy?

He alone possesses the true secret of virtue, which in ordinary men is merely based on a calculation of lesser and greater evils.

Most assuredly.

For the courage and temperance of other men, if you will consider them, are really a contradiction.

How so?

Well, he said, you are aware that death is regarded by men in general as a great evil.

Very true, he said.

And do not courageous men face death because they are afraid of yet greater evils?

That is quite true.

Then all but the philosophers are courageous only from fear, and because they are afraid; and yet that a man should be courageous from fear, and because he is a coward, is surely a strange thing.

Ordinary men are courageous only from cowardice; temperate from intemperance.

Very true.

And are not the temperate exactly in the same case? They are temperate because they are intemperate—which might seem to be a contradiction, but is nevertheless the sort of thing which happens with this foolish temperance. For there are pleasures which they are afraid of losing; and in their desire to keep them, they abstain from some pleasures, because they are overcome by others; and although to be conquered by pleasure is called by men intemperance, to them the conquest of pleasure consists in being conquered by pleasure. And that is what I mean by saying that, in a sense, they are made temperate through intemperance.

Such appears to be the case.

Yet the exchange of one fear or pleasure or pain for another fear or pleasure or pain, and of the greater for the less, as if they were coins, is not the exchange of virtue. O my blessed Simmias, is there not one true coin for which all things ought to be exchanged?—and that is wisdom; and only in exchange for this, and in company with this, is anything truly bought or sold, whether courage or temperance or justice. And is not all true virtue the companion of wisdom, no matter what fears or pleasures or other similar goods or evils may or may not attend her? But the virtue which is made up of these goods, when they are severed from wisdom and exchanged with one another, is a shadow of virtue only, nor is there any freedom or health or truth

True virtue is inseparable from wisdom.

in her; but in the true exchange there is a purging away of all these things, and temperance, and justice, and courage, and wisdom herself are the purgation of them. The founders of the mysteries would appear to have had a real meaning, and were not talking nonsense when they intimated in a figure long ago that he who passes unsanctified and uninitiated into the world below will lie in a slough, but that he who arrives there after initiation and purification will dwell with the gods. For "many," as they say in the mysteries, "are the thyrsus-bearers, but few are the mystics,"—meaning, as I interpret the words, "the true philosophers." In the number of whom, during my whole life, I have been seeking, according to my ability, to find a place;—whether I have sought in a right way or not, and whether I have succeeded or not, I shall truly know in a little while, if God will, when I myself arrive in the other world—such is my belief. And therefore I maintain that I am right, Simmias and Cebes, in not grieving or repining at parting from you and my masters in this world, for I believe that I shall find equally good masters and friends in another world. But most men do not believe this saying; if then I succeed in convincing you by my defence better than I did the Athenian judges, it will be well.

The thyrsus-bearers and the mystics.

Cebes answered: I agree, Socrates, in the greater part of what you say. But in what concerns the soul, men are apt to be incredulous; they fear that when she has left the body her place may be nowhere, and that on the very day of death she may perish and come to an end—immediately on her release from the body, issuing forth dispersed like smoke or air and in her flight vanishing away into nothingness. If she could

Fears are entertained lest the soul when she dies should be scattered to the winds.

only be collected into herself after she has obtained release from the evils of which you were speaking, there would be good reason to hope, Socrates, that what you say is true. But surely it requires a great deal of argument and many proofs to show that when the man is dead his soul yet exists, and has any force or intelligence.

True, Cebes, said Socrates; and shall I suggest that we converse a little of the probabilities of these things?

I am sure, said Cebes, that I should greatly like to know your opinion about them.

The discussion suited to the occasion.

I reckon, said Socrates, that no one who heard me now, not even if he were one of my old enemies, the comic poets, could accuse me of idle talking about matters in which I have no concern:—If you please, then, we will proceed with the enquiry.

Suppose we consider the question whether the souls of men after death are or are not in the world below. There comes into my mind an ancient doctrine which affirms that they go from hence into the other world, and returning hither, are born again from the dead. Now, if it be true that the living come from the dead, then our souls must exist in the other world, for if not, how could they have been born again? And this would be conclusive, if there were any real evidence that the living are only born from the dead; but if this is not so, then other arguments will have to be adduced.

Very true, replied Cebes.

Then let us consider the whole question, not in relation to man only, but in relation to animals generally, and to plants, and to everything of which there is generation, and the proof will be easier. Are not all things which have opposites generated out of their opposites? I mean such

things as good and evil, just and unjust—and there are innumerable other opposites which are generated out of opposites. And I want to show that in all opposites there is of necessity a similar alternation; I mean to say, for example, that anything which becomes greater must become greater after being less.

All things which have opposites are generated out of opposites.

True.

And that which becomes less must have been once greater and then have become less.

Yes.

And the weaker is generated from the stronger, and the swifter from the slower.

Very true.

And the worse is from the better, and the more just is from the more unjust.

Of course.

And is this true of all opposites? and are we convinced that all of them are generated out of opposites?

Yes.

And in this universal opposition of all things, are there not also two intermediate processes which are ever going on, from one to the other opposite, and back again; where there is a greater and a less there is also an intermediate process of increase and diminution, and that which grows is said to wax, and that which decays to wane?

And there are intermediate processes or passages into and out of one another, such as increase and diminution, division and composition, and the like.

Yes, he said.

And there are many other processes, such as division and composition, cooling and heating, which equally involve a passage into and out of one another. And this necessarily holds of all opposites, even though not always ex-

pressed in words—they are really generated out of one another, and there is a passing or process from one to the other of them?

Very true, he replied.

Well, and is there not an opposite of life, as sleep is the opposite of waking?

True, he said.

And what is it?

Death, he answered.

And these, if they are opposites, are generated the one from the other, and have their two intermediate processes also?

Of course.

Now, said Socrates, I will analyze one of the two pairs of opposites which I have mentioned to you, and also its intermediate processes, and you shall analyze the other to me. One of them I term sleep, the other waking. The state of sleep is opposed to the state of waking, and out of sleeping waking is generated, and out of waking, sleeping; and the process of generation is in the one case falling asleep, and in the other waking up. Do you agree?

I entirely agree.

Then suppose that you analyze life and death to me in the same manner. Is not death opposed to life?

Life is opposed to death as waking is to sleeping, and in like manner they are generated from one another.

Yes.

And they are generated one from the other?

Yes.

What is generated from the living?

The dead.

And what from the dead?

I can only say in answer—the living.

Then the living, whether things or persons, Cebes, are generated from the dead?

That is clear, he replied.

Then the inference is that our souls exist in the world below?

That is true.

And one of the two processes or generations is visible—for surely the act of dying is visible?

Surely, he said.

What then is to be the result? Shall we exclude the opposite process? and shall we suppose nature to walk on one leg only? Must we not rather assign to death some corresponding process of generation?

Certainly, he replied.

And what is that process?

Return to life.

And return to life, if there be such a thing, is the birth of the dead into the world of the living?

Quite true.

Then here is a new way by which we arrive at the conclusion that the living come from the dead, just as the dead come from the living; and this, if true, affords a most certain proof that the souls of the dead exist in some place out of which they come again.

Yes, Socrates, he said; the conclusion seems to flow necessarily out of our previous admissions.

If there were no compensation or return in nature, all things would pass into the state of death.

And that these admissions were not unfair, Cebes, he said, may be shown, I think, as follows: If generation were in a straight line only, and there were no compensation or circle in nature, no turn or return of elements into their opposites, then you know that all things would at last have the same form and pass

into the same state, and there would be no more generation of them.

What do you mean? he said.

A simple thing enough, which I will illustrate by the case of sleep, he replied. You know that if there were no alternation of sleeping and waking, the tale of the sleeping Endymion would in the end have no meaning, because all other things would be asleep too, and he would not be distinguishable from the rest. Or if there were composition only, and no division of substances, then the chaos of Anaxagoras would come again. And in like manner, my dear Cebes, if all things which partook of life were to die, and after they were dead remained in the form of death, and did not come to life again, all would at last die, and nothing would be alive—what other result could there be? For if the living spring from any other things, and they too die, must not all things at last be swallowed up in death?

The sleeping Endymion would be unmeaning in a world of sleepers.

There is no escape, Socrates, said Cebes; and to me your argument seems to be absolutely true.

Yes, he said, Cebes, it is and must be so, in my opinion; and we have not been deluded in making these admissions; but I am confident that there truly is such a thing as living again, and that the living spring from the dead, and that the souls of the dead are in existence, and that the good souls have a better portion than the evil.

Cebes added: Your favourite doctrine, Socrates, that knowledge is simply recollection, if true, also necessarily implies a previous time in which we have learned that which we now recollect. But this would be impossible unless our soul had been in some place before

The doctrine of recollection implies a previous existence.

existing in the form of man; here then is another proof of the soul's immortality.

But tell me, Cebes, said Simmias, interposing, what arguments are urged in favour of this doctrine of recollection. I am not very sure at the moment that I remember them.

You put a question to a person, and he answers out of his own mind.

One excellent proof, said Cebes, is afforded by questions. If you put a question to a person in a right way, he will give a true answer of himself, but how could he do this unless there were knowledge and right reason already in him? And this is most clearly shown when he is taken to a diagram or to anything of that sort.

But if, said Socrates, you are still incredulous, Simmias, I would ask you whether you may not agree with me when you look at the matter in another way;—I mean, if you are still incredulous as to whether knowledge is recollection?

Incredulous I am not, said Simmias; but I want to have this doctrine of recollection brought to my own recollection, and, from what Cebes has said, I am beginning to recollect and be convinced: but I should still like to hear what you were going to say.

This is what I would say, he replied:—We should agree, if I am not mistaken, that what a man recollects he must have known at some previous time.

Very true.

A person may recollect what he has never seen together with what he has seen. How is this?

And what is the nature of this knowledge or recollection? I mean to ask, Whether a person who, having seen or heard or in any way perceived anything, knows not only that, but has a conception of something else which is the subject, not of the same but of some other kind of knowledge, may not be fairly

said to recollect that of which he has the conception?

What do you mean?

I mean what I may illustrate by the following instance:—The knowledge of a lyre is not the same as the knowledge of a man?

True.

And yet what is the feeling of lovers when they recognize a lyre, or a garment, or anything else which the beloved has been in the habit of using? Do not they, from knowing the lyre, form in the mind's eye an image of the youth to whom the lyre belongs? And this is recollection. In like manner any one who sees Simmias may remember Cebes; and there are endless examples of the same thing.

Recollection is the knowledge of some person or thing derived from some other person or thing which may be either like or unlike them.

Endless, indeed, replied Simmias.

And recollection is most commonly a process of recovering that which has been already forgotten through time and inattention.

Very true, he said.

Well; and may you not also from seeing the picture of a horse or a lyre remember a man? and from the picture of Simmias, you may be led to remember Cebes.

True.

Or you may also be led to the recollection of Simmias himself?

Quite so.

And in all these cases, the recollection may be derived from things either like or unlike?

It may be.

And when the recollection is derived from like things, then another consideration is sure to arise, which is—

whether the likeness in any degree falls short or not of that which is recollected?

Very true, he said.

And shall we proceed a step further, and affirm that there is such a thing as equality, not of one piece of wood or stone with another, but that, over and above this, there is absolute equality? Shall we say so?

The imperfect equality of pieces of wood or stone suggests the perfect idea of equality.

Say so, yes, replied Simmias, and swear to it, with all the confidence in life.

And do we know the nature of this absolute essence?

To be sure, he said.

And whence did we obtain our knowledge? Did we not see equalities of material things, such as pieces of wood and stones, and gather from them the idea of an equality which is different from them? For you will acknowledge that there is a difference. Or look at the matter in another way:—Do not the same pieces of wood or stone appear at one time equal, and at another time unequal?

That is certain.

But are real equals ever unequal? or is the idea of equality the same as of inequality?

Impossible, Socrates.

Then these (so-called) equals are not the same with the idea of equality?

I should say, clearly not, Socrates.

And yet from these equals, although differing from the idea of equality, you conceived and attained that idea?

Very true, he said.

Which might be like, or might be unlike them?

Yes.

But that makes no difference: whenever from seeing one thing you conceived another, whether like or

unlike, there must surely have been an act of recollection?

Very true.

But what would you say of equal portions of wood and stone, or other material equals? and what is the impression produced by them? Are they equals in the same sense in which absolute equality is equal? or do they fall short of this perfect equality in a measure?

Yes, he said, in a very great measure too.

And must we not allow, that when I or any one, looking at any object, observes that the thing which he sees aims at being some other thing, but falls short of, and cannot be, that other thing, but is inferior, he who makes this observation must have had a previous knowledge of that to which the other, although similar, was inferior?

But if the material equals when compared to the ideal equality fall short of it, the ideal equality with which they are compared must be prior to them, though only known through the medium of them.

Certainly.

And has not this been our own case in the matter of equals and of absolute equality?

Precisely.

Then we must have known equality previously to the time when we first saw the material equals, and reflected that all these apparent equals strive to attain absolute equality but fall short of it?

Very true.

And we recognize also that this absolute equality has only been known, and can only be known, through the medium of sight or touch, or of some other of the senses, which are all alike in this respect?

Yes, Socrates, as far as the argument is concerned, one of them is the same as the other.

From the senses then is derived the knowledge that all

sensible things aim at an absolute equality of which they fall short?

Yes.

Then before we began to see or hear or perceive in any way, we must have had a knowledge of absolute equality, or we could not have referred to that standard the equals which are derived from the senses?—for to that they all aspire, and of that they fall short.

No other inference can be drawn from the previous statements.

And did we not see and hear and have the use of our other senses as soon as we were born?

Certainly.

Then we must have acquired the knowledge of equality at some previous time?

That higher sense of equality must have been known to us before we were born, was forgotten at birth, and was recovered by the use of the senses.

Yes.

That is to say, before we were born, I suppose?

True.

And if we acquired this knowledge before we were born, and were born having the use of it, then we also knew before we were born and at the instant of birth not only the equal or the greater or the less, but all other ideas; for we are not speaking only of equality, but of beauty, goodness, justice, holiness, and of all which we stamp with the name of essence in the dialectical process, both when we ask and when we answer questions. Of all this we may certainly affirm that we acquired the knowledge before birth?

We may.

But if, after having acquired, we have not forgotten what in each case we acquired, then we must always have come into life having knowledge, and shall always continue

to know as long as life lasts—for knowing is the acquiring and retaining knowledge and not forgetting. Is not forgetting Simmias, just the losing of knowledge?

Quite true, Socrates.

But if the knowledge which we acquired before birth was lost by us at birth, and if afterwards by the use of the senses we recovered what we previously knew, will not the process which we call learning be a recovering of the knowledge which is natural to us, and may not this be rightly termed recollection?

What is called learning therefore is only a recollection of ideas which we possessed in a previous state.

Very true.

So much is clear—that when we perceive something, either by the help of sight, or hearing, or some other sense, from that perception we are able to obtain a notion of some other thing like or unlike which is associated with it but has been forgotten. Whence, as I was saying, one of two alternatives follows:—either we had this knowledge at birth, and continued to know through life; or, after birth, those who are said to learn only remember, and learning is simply recollection.

Yes, that is quite true, Socrates.

And which alternative, Simmias, do you prefer? Had we the knowledge at our birth, or did we recollect the things which we knew previously to our birth?

I cannot decide at the moment.

At any rate you can decide whether he who has knowledge will or will not be able to render an account of his knowledge? What do you say?

Certainly, he will.

But do you think that every man is able to give an account of these very matters about which we are speaking?

Would that they could, Socrates, but I rather fear that to-morrow, at this time, there will no longer be any one alive who is able to give an account of them such as ought to be given.

Then you are not of opinion, Simmias, that all men know these things?

Certainly not.

They are in process of recollecting that which they learned before?

Certainly.

But when did our souls acquire this knowledge?—not since we were born as men?

Certainly not.

And therefore, previously?

Yes.

Then, Simmias, our souls must also have existed without bodies before they were in the form of man, and must have had intelligence.

But if so, our souls must have existed before they were in the form of man; or if not the souls, then not the ideas.

Unless indeed you suppose, Socrates, that these notions are given us at the very moment of birth; for this is the only time which remains.

Yes, my friend, but if so, when do we lose them? for they are not in us when we are born—that is admitted. Do we lose them at the moment of receiving them, or, if not, at what other time?

No, Socrates, I perceive that I was unconsciously talking nonsense.

Then may we not say, Simmias, that if, as we are always repeating, there is an absolute beauty, and goodness, and an absolute essence of all things; and if to this, which is now discovered to have existed in our former state, we

refer all our sensations, and with this compare them, finding these ideas to be pre-existent and our inborn possession—then our souls must have had a prior existence, but, if not, there would be no force in the argument? There is the same proof that these ideas must have existed before we were born, as that our souls existed before we were born; and if not the ideas, then not the souls.

Yes, Socrates; I am convinced that there is precisely the same necessity for the one as for the other; and the argument retreats successfully to the position that the existence of the soul before birth cannot be separated from the existence of the essence of which you speak. For there is nothing which to my mind is so patent as that beauty, goodness, and the other notions of which you were just now speaking, have a most real and absolute existence; and I am satisfied with the proof.

Well, but is Cebes equally satisfied? for I must convince him too.

I think, said Simmias, that Cebes is satisfied: although he is the most incredulous of mortals, yet I believe that he is sufficiently convinced of the existence of the soul before birth. But that after death the soul will continue to exist is not yet proven even to my own satisfaction. I cannot get rid of the feeling of the many to which Cebes was referring—the feeling that when the man dies the soul will be dispersed, and that this may be the extinction of her. For admitting that she may have been born elsewhere, and framed out of other elements, and was in existence before entering the human body, why after having entered in and gone out again may she not herself be destroyed and come to an end?

Simmias and Cebes are agreed in thinking that the previous existence of the soul is sufficiently proved, but not the future existence.

Very true, Simmias, said Cebes; about half of what was required has been proven; to wit, that our souls existed before we were born:—that the soul will exist after death as well as before birth is the other half of which the proof is still wanting, and has to be supplied; when that is given the demonstration will be complete.

But that proof, Simmias and Cebes, has been already given, said Socrates, if you put the two arguments together—I mean this and the former one, in which we admitted that everything living is born of the dead. For if the soul exists before birth, and in coming to life and being born can be born only from death and dying, must she not after death continue to exist, since she has to be born again?—Surely the proof which you desire has been already furnished. Still I suspect that you and Simmias would be glad to probe the argument further. Like children, you are haunted with a fear that when the soul leaves the body, the wind may really blow her away and scatter her; especially if a man should happen to die in a great storm and not when the sky is calm.

But if the soul passes from death to birth, she must exist after death as well as before birth.

Cebes answered with a smile: Then, Socrates, you must argue us out of our fears—and yet, strictly speaking, they are not our fears, but there is a child within us to whom death is a sort of hobgoblin: him too we must persuade not to be afraid when he is alone in the dark.

The fear that the soul will vanish into air must be charmed away.

Socrates said: Let the voice of the charmer be applied daily until you have charmed away the fear.

And where shall we find a good charmer of our fears, Socrates, when you are gone?

Hellas, he replied, is a large place, Cebes, and has many

good men, and there are barbarous races not a few: seek for him among them all, far and wide, sparing neither pains nor money; for there is no better way of spending your money. And you must seek among yourselves too; for you will not find others better able to make the search.

The search, replied Cebes, shall certainly be made. And now, if you please, let us return to the point of the argument at which we digressed.

By all means, replied Socrates; what else should I please?

Very good.

What is the element which is liable to be scattered? Not the simple and unchangeable, but the composite and changing.

Must we not, said Socrates, ask ourselves what that is which, as we imagine, is liable to be scattered, and about which we fear? and what again is that about which we have no fear? And then we may proceed further to enquire whether that which suffers dispersions is or is not of the nature of soul—our hopes and fears as to our own souls will turn upon the answers to these questions.

Very true, he said.

Now the compound or composite may be supposed to be naturally capable, as of being compounded, so also of being dissolved; but that which is uncompounded, and that only, must be, if anything is, indissoluble.

Yes; I should imagine so, said Cebes.

And the uncompounded may be assumed to be the same and unchanging, whereas the compound is always changing and never the same.

I agree, he said.

The soul and the ideas belong to the class of the unchanging.

Then now let us return to the previous discussion. Is that idea or essence, which in the dialectical process we define as essence

or true existence—whether essence of equality, beauty, or anything else—are these essences, I say, liable at times to some degree of change? or are they each of them always what they are, having the same simple self-existent and unchanging forms, not admitting of variation at all, or in any way, or at any time?

which is also the unseen.

They must be always the same, Socrates, replied Cebes.

And what would you say of the many beautiful—whether men or horses or garments or any other things which are named by the same names and may be called equal or beautiful,—are they all unchanging and the same always, or quite the reverse? May they not rather be described as almost always changing and hardly ever the same, either with themselves or with one another?

The latter, replied Cebes; they are always in a state of change.

And these you can touch and see and perceive with the senses, but the unchanging things you can only perceive with the mind—they are invisible and are not seen?

That is very true, he said.

Well, then, added Socrates, let us suppose that there are two sorts of existences—one seen, the other unseen.

Let us suppose them.

The seen is the changing, and the unseen is the unchanging?

That may be also supposed.

And, further, is not one part of us body, another part soul?

To be sure.

And to which class is the body more alike and akin?

Clearly to the seen—no one can doubt that.

And is the soul seen or not seen?

Not by man, Socrates.

And what we mean by "seen" and "not seen" is that which is or is not visible to the eye of man?

Yes, to the eye of man.

And is the soul seen or not seen?

Not seen.

Unseen then?

Yes.

Then the soul is more like to the unseen, and the body to the seen?

That follows necessarily, Socrates.

And were we not saying long ago that the soul when using the body as an instrument of perception, that is to say, when using the sense of sight or hearing or some other sense (for the meaning of perceiving through the body is perceiving through the senses)—were we not saying that the soul too is then dragged by the body into the region of the changeable, and wanders and is confused; the world spins round her, and she is like a drunkard, when she touches change?

The soul which is unseen, when she makes use of the bodily senses, is dragged down into the region of the changeable, and must return into herself before she can attain to true wisdom.

Very true.

But when returning into herself she reflects, then she passes into the other world, the region of purity, and eternity, and immortality, and unchangeableness, which are her kindred, and with them she ever lives, when she is by herself and is not let or hindered; then she ceases from her erring ways, and being in communion with the unchanging is unchanging. And this state of the soul is called wisdom?

That is well and truly said, Socrates, he replied.

And to which class is the soul more nearly alike and akin, as far as may be inferred from this argument, as well as from the preceding one?

I think, Socrates, that, in the opinion of every one who follows the argument, the soul will be infinitely more like the unchangeable—even the most stupid person will not deny that.

The soul is of the nature of the unchangeable, the body of the changing; the soul rules, the body serves; the soul is in the likeness of the divine, the body of the mortal.

And the body is more like the changing?

Yes.

Yet once more consider the matter in another light: When the soul and the body are united, then nature orders the soul to rule and govern, and the body to obey and serve. Now, which of these two functions is akin to the divine? and which to the mortal? Does not the divine appear to you to be that which naturally orders and rules, and the mortal to be that which is subject and servant?

True.

And which does the soul resemble?

The soul resembles the divine, and the body the mortal—there can be no doubt of that, Socrates.

Then reflect, Cebes: of all which has been said is not this the conclusion?—that the soul is in the very likeness of the divine, and immortal, and intellectual, and uniform, and indissoluble, and unchangeable; and that the body is in the very likeness of the human, and mortal, and unintellectual, and multiform, and dissoluble, and changeable. Can this, my dear Cebes, be denied?

It cannot.

But if it be true, then is not the body liable to speedy

dissolution? and is not the soul almost or altogether indissoluble?

Certainly.

And do you further observe, that after a man is dead, the body, or visible part of him, which is lying in the visible world, and is called a corpse, and would naturally be dissolved and decomposed and dissipated, is not dissolved or decomposed at once, but may remain for some time, nay, even for a long time, if the constitution be sound at the time of death, and the season of the year favourable? For the body when shrunk and embalmed, as the manner is in Egypt, may remain almost entire through infinite ages; and even in decay, there are still some portions, such as the bones and ligaments, which are practically indestructible:—Do you agree?

Even from the body something may be learned about the soul; for the corpse of a man lasts for some time, and when embalmed, in a manner for ever.

Yes.

And is it likely that the soul, which is invisible, in passing to the place of the true Hades, which like her is invisible, and pure, and noble, and on her way to the good and wise God, whither, if God will, my soul is also soon to go,—that the soul, I repeat, if this be her nature and origin, will be blown away and destroyed immediately on quitting the body, as the many say? That can never be, my dear Simmias and Cebes. The truth rather is, that the soul which is pure at departing and draws after her no bodily taint, having never voluntarily during life had connection with the body, which she is ever avoiding, herself gathered into herself;—and making such abstraction her perpetual study—which means that she has been a true disciple of philosophy; and ther

How unlikely then that the soul should at once pass away!

fore has in fact been always engaged in the practice of dying? For is not philosophy the study of death?—

Certainly—

That soul, I say, herself invisible, departs to the invisible world—to the divine and immortal and rational: thither arriving, she is secure of bliss and is released from the error and folly of men, their fears and wild passions and all other human ills, and for ever dwells, as they say of the initiated, in company with the gods. Is not this true, Cebes?

Rather when free from bodily impurity she departs to the seats of the blessed.

Yes, said Cebes, beyond a doubt.

But the soul which has been polluted, and is impure at the time of her departure, and is the companion and servant of the body always, and is in love with and fascinated by the body and by the desires and pleasures of the body, until she is led to believe that the truth only exists in a bodily form, which a man may touch and see and taste, and use for the purposes of his lusts,—the soul, I mean, accustomed to hate and fear and avoid the intellectual principle, which to the bodily eye is dark and invisible, and can be attained only by philosophy;—do you suppose that such a soul will depart pure and unalloyed?

Impossible, he replied.

She is held fast by the corporeal, which the continual association and constant care of the body have wrought into her nature.

Very true.

And this corporeal element, my friend, is heavy and weighty and earthy, and is that element of sight by which a soul is depressed and dragged down again into the visible world, because she is afraid of the invisible

But the souls of the wicked are dragged down by the corporeal element.

and of the world below—prowling about tombs and sepulchres, near which, as they tell us, are seen certain ghostly apparitions of souls which have not departed pure, but are cloyed with sight and therefore visible.[1]

That is very likely, Socrates.

Yes, that is very likely, Cebes; and these must be the souls, not of the good, but of the evil, which are compelled to wander about such places in payment of the penalty of their former evil way of life; and they continue to wander until through the craving after the corporeal which never leaves them they are imprisoned finally in another body. And they may be supposed to find their prisons in the same natures which they have had in their former lives.

What natures do you mean, Socrates?

They wander into the bodies of the animals or of birds which are of a like nature with themselves.

What I mean is that men who have followed after gluttony, and wantonness, and drunkenness, and have had no thought of avoiding them, would pass into asses and animals of that sort. What do you think?

I think such an opinion to be exceedingly probable.

And those who have chosen the portion of injustice, and

[1] Compare Milton, Comus, 463 foll.:—

"But when lust,
By unchaste looks, loose gestures, and foul talk,
But most by lewd and lavish act of sin,
Lets in defilement to the inward parts,
The soul grows clotted by contagion,
Imbodies, and imbrutes, till she quite lose
The divine property of her first being.
Such are those thick and gloomy shadows damp
Oft seen in charnel vaults and sepulchres,
Lingering, and sitting by a new made grave,
As loath to leave the body that it lov'd,
And linked itself by carnal sensualty
To a degenerate and degraded state."

tyranny, and violence, will pass into wolves, or into hawks and kites;—whither else can we suppose them to go?

Yes, said Cebes; with such natures, beyond question.

And there is no difficulty, he said, in assigning to all of them places answering to their several natures and propensities?

There is not, he said.

Some are happier than others; and the happiest both in themselves and in the place to which they go are those who have practised the civil and social virtues which are called temperance and justice, and are acquired by habit and attention without philosophy of mind.

Why are they the happiest?

Because they may be expected to pass into some gentle and social kind which is like their own, such as bees or wasps or ants, or back again into the form of man, and just and moderate men may be supposed to spring from them.

Very likely.

No one who has not studied philosophy and who is not entirely pure at the time of his departure is allowed to enter the company of the Gods, but the lover of knowledge only. And this is the reason, Simmias and Cebes, why the true votaries of philosophy abstain from all fleshly lusts, and hold out against them and refuse to give themselves up to them,—not because they fear poverty or the ruin of their families, like the lovers of money, and the world in general; nor like the lovers of power and honour, because they dread the dishonour or disgrace of evil deeds.

No, Socrates, that would not become them, said Cebes.

No, indeed, he replied; and therefore they who have any care of their own souls, and do not merely live moulding and fashioning the body, say farewell to all this; they will not walk in the ways of the blind: and when philosophy

offers them purification and release from evil, they feel that they ought not to resist her influence, and whither she leads they turn and follow.

What do you mean, Socrates?

I will tell you, he said. The lovers of knowledge are conscious that the soul was simply fastened and glued to the body—until philosophy received her, she could only view real existence through the bars of a prison, not in and through herself; she was wallowing in the mire of every sort of ignorance, and by reason of lust had become the principal accomplice in her own captivity. This was her original state; and then, as I was saying, and as the lovers of knowledge are well aware, philosophy, seeing how terrible was her confinement, of which she was herself the cause, received and gently comforted her and sought to release her, pointing out that the eye and the ear and the other senses are full of deception, and persuading her to retire from them, and abstain from all the necessary use of them, and be gathered up and collected into herself, bidding her trust in herself and her own pure apprehension of pure existence, and to mistrust whatever comes to her through other channels and is subject to variation; for such things are visible and tangible, but what she sees in her own nature is intelligible and invisible. And the soul of the true philosopher thinks that she ought not to resist this deliverance, and therefore abstains from pleasures and desires and pains and fears, as far as she is able; reflecting that when a man has great joys or sorrows or fears or desires, he suffers from them, not merely the sort of evil which might be antici-

The new consciousness which is awakened by philosophy.

The philosopher considers not only the consequences of pleasures and pains, but what is far worse, the false lights in which they show objects.

pated—as, for example, the loss of his health or property which he has sacrificed to his lusts—but an evil greater far, which is the greatest and worst of all evils, and one of which he never thinks.

What is it, Socrates? said Cebes.

The evil is that when the feeling of pleasure or pain is most intense, every soul of man imagines the objects of this intense feeling to be then plainest and truest: but this is not so, they are really the things of sight.

Very true.

And is not this the state in which the soul is most enthralled by the body?

How so?

Why, because each pleasure and pain is a sort of nail which nails and rivets the soul to the body, until she becomes like the body, and believes that to be true which the body affirms to be true; and from agreeing with the body and having the same delights she is obliged to have the same habits and haunts, and is not likely ever to be pure at her departure to the world below, but is always infected by the body; and so she sinks into another body and there germinates and grows, and has therefore no part in the communion of the divine and pure and simple.

Most true, Socrates, answered Cebes.

And this, Cebes, is the reason why the true lovers of knowledge are temperate and brave; and not for the reason which the world gives.

Certainly not.

Certainly not! The soul of a philosopher will reason in quite another way; she will not ask philosophy to release her in order that when released she may deliver herself up again to the thraldom of pleasures and pains, doing a work only to be outdone

The soul which has

again, weaving instead of unweaving her Penelope's web. But she will calm passion, and follow reason, and dwell in the contemplation of her, beholding the true and divine (which is not matter of opinion), and thence deriving nourishment. Thus she seeks to live while she lives, and after death she hopes to g to her own kindred and to that which is like her, and to b freed from human ills. Never fear, Simmias and Cebes, th a soul which has been thus nurtured and has had thes pursuits, will at her departure from the body be scattere and blown away by the winds and be nowhere and noth ing.

been emancipated from pleasures and pains will not be blown away at death.

When Socrates had done speaking, for a considerable time there was silence; he himself appeared to be meditating, as most of us were, on what had been said; only Cebes and Simmias spoke a few words to one another. And Socrates observing them asked what they thought of the argument, and whether there was anything wanting? For, said he, there are man points still open to suspicion and attack, if any one we disposed to sift the matter thoroughly. Should you b considering some other matter I say no more, but if yo are still in doubt do not hesitate to say exactly what yo think, and let us have anything better which you ca suggest; and if you think that I can be of any use, allo me to help you.

Simmias and Cebes have their doubts, but think that this is not the time to express them.

Simmias said: I must confess, Socrates, that doubts d arise in our minds, and each of us was urging and incitin the other to put the question which we wanted to hav answered but which neither of us liked to ask, fearing th our importunity might be troublesome at such a time.

Socrates replied with a smile: O Simmias, what are you saying? I am not very likely to persuade other men that I do not regard my present situation as a misfortune, if I cannot even persuade you that I am no worse off now than at any other time in my life. Will you not allow that I have as much of the spirit of prophecy in me as the swans? For they, when they perceive they must die, having sung all their life long, do then sing more lustily than ever, rejoicing in the thought that they are about to go away to the god whose ministers they are. But men, because they are themselves afraid of death, slanderously affirm of the swans that they sing a lament at the last, not considering that no bird sings when cold, or hungry, or in pain, not even the nightingale, nor the swallow, nor yet the hoopoe; which are said indeed to tune a lay of sorrow, although I do not believe this to be true of them any more than of the swans. But because they are sacred to Apollo, they have the gift of prophecy, and anticipate the good things of another world; wherefore they sing and rejoice in that day more than ever they did before. And I, too, believing myself to be the consecrated servant of the same God, and the fellow-servant of the swans, and thinking that I have received from my master gifts of prophecy which are not inferior to theirs, would not go out of life less merrily than the swans. Never mind then, if this be your only objection, but speak and ask anything which you like, while the eleven magistrates of Athens allow.

Socrates rebukes their want of confidence in him.

What is the meaning of the swans' singing?

They do not lament, as men suppose, at their approaching death; but they rejoice because they are going to the God, whose servants they are. Socrates, who is their fellow-servant, will not leave the world less cheerily.

Very good, Socrates, said Simmias; then I will tell you

my difficulty, and Cebes will tell you his. I feel myself (and I dare say that you have the same feeling) how hard or rather impossible is the attainment of any certainty about questions such as these in the present life. And yet I should deem him a coward who did not prove what is said about them to the uttermost, or whose heart failed him before he had examined them on every side. For he should persevere until he has achieved one of two things: either he should discover, or be taught the truth about them; or, if this be impossible, I would have him take the best and most irrefragable of human theories, and let this be the raft upon which he sails through life—not without risk, as I admit, if he cannot find some word of God which will more surely and safely carry him. And now, as you bid me, I will venture to question you, and then I shall not have to reproach myself hereafter with not having said at the time what I think. For when I consider the matter, either alone or with Cebes, the argument does certainly appear to me, Socrates, to be not sufficient.

Simmias insists that they must probe truth to the bottom.

Socrates answered: I dare say, my friend, that you may be right, but I should like to know in what respect the argument is insufficient.

In this respect, replied Simmias:—Suppose a person to use the same argument about harmony and the lyre—might he not say that harmony is a thing invisible, incorporeal, perfect, divine, existing in the lyre which is harmonized, but that the lyre and the strings are matter and material, composite, earthy, and akin to mortality? And when some one breaks the lyre, or cuts and rends the strings, then he who takes this view would argue as you do, and on the same analogy, that the

The harmony does not survive the lyre; how then can the soul which is also a harmony, survive the body?

harmony survives and has not perished—you cannot imagine, he would say, that the lyre without the strings, and the broken strings themselves which are mortal remain, and yet that the harmony, which is of heavenly and immortal nature and kindred, has perished—perished before the mortal. The harmony must still be somewhere, and the wood and strings will decay before anything can happen to that. The thought, Socrates, must have occurred to your own mind that such is our conception of the soul; and that when the body is in a manner strung and held together by the elements of hot and cold, wet and dry, then the soul is the harmony or due proportionate admixture of them. But if so, whenever the strings of the body are unduly loosened or overstrained through disease or other injury, then the soul, though most divine, like other harmonies of music or of works of art, of course perishes at once; although the material remains of the body may last for a considerable time, until they are either decayed or burnt. And if any one maintains that the soul, being the harmony of the elements of the body, is first to perish in that which is called death, how shall we answer him?

Socrates looked fixedly at us as his manner was, and said with a smile: Simmias has reason on his side; and why does not some one of you who is better able than myself answer him? for there is force in his attack upon me. But perhaps, before we answer him, we had better also hear what Cebes has to say that we may gain time for reflection, and when they have both spoken, we may either assent to them, if there is truth in what they say, or if not, we will maintain our position. Please to tell me then, Cebes, he said, what was the difficulty which troubled you?

Cebes said: I will tell you. My feeling is that the argument is where it was, and open to the same objections

which were urged before; for I am ready to admit that the existence of the soul before entering into the bodily form has been very ingeniously, and, if I may say so, quite sufficiently proven; but the existence of the soul after death is still, in my judgment, unproven. Now, my objection is not the same as that of Simmias; for I am not disposed to deny that the soul is stronger and more lasting than the body, being of opinion that in all such respects the soul very far excels the body. Well, then, says the argument to me, why do you remain unconvinced?—When you see that the weaker continues in existence after the man is dead, will you not admit that the more lasting must also survive during the same period of time? Now, I will ask you to consider whether the objection, which, like Simmias, I will express in a figure, is of any weight. The analogy which I will adduce is that of an old weaver, who dies, and after his death somebody says: —He is not dead, he must be alive;—see, there is the coat which he himself wove and wore, and which remains whole and undecayed. And then he proceeds to ask of some one who is incredulous, whether a man lasts longer, or the coat which is in use and wear; and when he is answered that a man lasts far longer, thinks that he has thus certainly demonstrated the survival of the man, who is the more lasting, because the less lasting remains. But that, Simmias, as I would beg you to remark, is a mistake; any one can see that he who talks thus is talking nonsense. For the truth is, that the weaver aforesaid, having woven and worn many such coats, outlived several of them; and was outlived by the last; but a man is not therefore proved to be slighter and weaker than a coat. Now the relation of the body to the soul may be expressed in a similar figure; and any one

A weaver may outlive many coats and himself be outlived by the last.

So the soul which has

may very fairly say in like manner that the soul is lasting, and the body weak and short-lived in comparison. He may argue in like manner that every soul wears out many bodies, especially if a man live many years. While he is alive the body deliquesces and decays, and the soul always weaves another garment and repairs the waste. But of course, whenever the soul perishes, she must have on her last garment, and this will survive her; and then at length, when the soul is dead, the body will show its native weakness, and quickly decompose and pass away. I would therefore rather not rely on the argument from superior strength to prove the continued existence of the soul after death. For granting even more than you affirm to be possible, and acknowledging not only that the soul existed before birth, but also that the souls of some exist, and will continue to exist after death, and will be born and die again and again, and that there is a natural strength in the soul which will hold out and be born many times—nevertheless, we may be still inclined to think that she will weary in the labours of successive births, and may at last succumb in one of her deaths and utterly perish; and this death and dissolution of the body which brings destruction to the soul may be unknown to any of us, for no one of us can have had any experience of it: and if so, then I maintain that he who is confident about death has but a foolish confidence, unless he is able to prove that the soul is altogether immortal and imperishable. But if he cannot prove the soul's immortality, he who is about to die will always have reason to fear that when the body is disunited, the soul also may utterly perish.

passed through many bodies may in the end be worn out.

All of us, as we afterwards remarked to one another, had an unpleasant feeling at hearing what they said. When we had been

The despair of the audience at hearing the overthrow of the argument.

so firmly convinced before, now to have our faith shaken seemed to introduce a confusion and uncertainty, not only into the previous argument, but into any future one; either we were incapable of forming a judgment, or there were no grounds of belief.

Ech. There I feel with you—by heaven I do, Phaedo, and when you were speaking, I was beginning to ask myself the same question: What argument can I ever trust again? For what could be more convincing than the argument of Socrates, which has now fallen into discredit? That the soul is a harmony is a doctrine which has always had a wonderful attraction for me, and, when mentioned, came back to me at once, as my own original conviction. And now I must begin again and find another argument which will assure me that when the man is dead the soul survives. Tell me, I implore you, how did Socrates proceed? Did he appear to share the unpleasant feeling which you mention? or did he calmly meet the attack? And did he answer forcibly or feebly? Narrate what passed as exactly as you can.

The wonderful manner in which Socrates soothes his disappointed hearers and rehabilitates the argument.

Phaed. Often, Echecrates, I have wondered at Socrates, but never more than on that occasion. That he should be able to answer was nothing, but what astonished me was, first, the gentle and pleasant and approving manner in which he received the words of the young men, and then his quick sense of the wound which had been inflicted by the argument, and the readiness with which he healed it. He might be compared to a general rallying his defeated and broken army, urging them to accompany him and return to the field of argument.

Ech. What followed?

Phaed. You shall hear, for I was close to him on his right hand, seated on a sort of stool, and he on a couch which was a good deal higher. He stroked my head, and pressed the hair upon my neck—he had a way of playing with my hair; and then he said: To-morrow, Phaedo, I suppose that these fair locks of yours will be severed.

Yes, Socrates, I suppose that they will, I replied.

Not so, if you will take my advice.

What shall I do with them? I said.

To-day, he replied, and not to-morrow, if this argument dies and we cannot bring it to life again, you and I will both shave our locks: and if I were you, and the argument got away from me, and I could not hold my ground against Simmias and Cebes, I would myself take an oath, like the Argives, not to wear hair any more until I had renewed the conflict and defeated them.

Yes, I said; but Heracles himself is said not to be a match for two.

Summon me, then, he said, and I will be your Iolaus until the sun goes down.

I summon you rather, I rejoined, not as Heracles summoning Iolaus, but as Iolaus might summon Heracles.

That will do as well, he said. But first let us take care that we avoid a danger.

Of what nature? I said.

The danger of becoming haters of ideas greater than of becoming haters of men.

Lest we become misologists, he replied: no worse thing can happen to a man than this. For as there are misanthropists, or haters of men, there are also misologists, or haters of ideas, and both spring from the same cause, which is ignorance of the world. Misanthropy arises out of the too great confidence of inexperience;—and trust a man and think him altogether true and sound

and faithful, and then in a little while he turns out to be false and knavish; and then another and another, and when this has happened several times to a man, especially when it happens among those whom he deems to be his own most trusted and familiar friends, and he has often quarrelled with them, he at last hates all men, and believes that no one has any good in him at all. You must have observed this trait of character?

I have.

And is not the feeling discreditable? Is it not obvious that such an one having to deal with other men, was clearly without any experience of human nature; for experience would have taught him the true state of the case, that few are the good and few the evil, and that the great majority are in the interval between them?

There are few very bad or very good men (although bad arguments may be more numerous than bad men); the main point is that he who has been often deceived by either is apt to lose faith in them.

What do you mean? I said.

I mean, he replied, as you might say of the very large and very small—that nothing is more uncommon than a very large or very small man; and this applies generally to all extremes, whether of great and small, or swift and slow, or fair and foul, or black and white: and whether the instances you select be men or dogs or anything else, few are the extremes, but many are in the mean between them. Did you never observe this?

Yes, I said, I have.

And do you not imagine, he said, that if there were a competition in evil, the worst would be found to be very few?

Yes, that is very likely, I said.

Yes, that is very likely, he replied; although in this respect arguments are unlike men—there I was led on by

you to say more than I had intended; but the point of comparison was, that when a simple man who has no skill in dialectics believes an argument to be true which he afterwards imagines to be false, whether really false or not, and then another and another, he has no longer any faith left, and great disputers, as you know, come to think at last that they have grown to be the wisest of mankind; for they alone perceive the utter unsoundness and instability of all arguments, or indeed, of all things, which, like the currents in the Euripus, are going up and down in never-ceasing ebb and flow.

That is quite true, I said.

Yes, Phaedo, he replied, and how melancholy, if there be such a thing as truth or certainty or possibility of knowledge—that a man should have lighted upon some argument or other which at first seemed true and then turned out to be false, and instead of blaming himself and his own want of wit, because he is annoyed, should at last be too glad to transfer the blame from himself to arguments in general: and for ever afterwards should hate and revile them, and lose truth and the knowledge of realities.

Yes, indeed, I said; that is very melancholy.

Socrates, who is soon to die, has too much at stake on the argument to be a fair judge. Simmias and Cebes must help him to consider the matter impartially.

Let us, then, in the first place, he said, be careful of allowing or of admitting into our souls the notion that there is no health or soundness in any arguments at all. Rather say that we have not yet attained to soundness in ourselves, and that we must struggle manfully and do our best to gain health of mind—you and all other men having regard to the whole of your future life, and I myself in the prospect of death. For at this moment I am sensible that I have not the temper of a philosopher; like the vulgar, I am only

a partisan. Now, the partisan, when he is engaged in a dispute, cares nothing about the rights of the question, but is anxious only to convince his hearers of his own assertions. And the difference between him and me at the present moment is merely this—that whereas he seeks to convince his hearers that what he says is true, I am rather seeking to convince myself; to convince my hearers is a secondary matter with me. And do but see how much I gain by the argument. For if what I say is true, then I do well to be persuaded of the truth; but if there is nothing after death, still, during the short time that remains, I shall not distress my friends with lamentations, and my ignorance will not last, but will die with me, and therefore no harm will be done. This is the state of mind, Simmias and Cebes, in which I approach the argument. And I would ask you to be thinking of the truth and not of Socrates: agree with me, if I seem to you to be speaking the truth; or if not, withstand me might and main, that I may not deceive you as well as myself in my enthusiasm, and like the bee, leave my sting in you before I die.

And now let us proceed, he said. And first of all let me be sure that I have in my mind what you were saying. Simmias, if I remember rightly, has fears and misgivings whether the soul, although a fairer and diviner thing than the body, being as she is in the form of harmony, may not perish first. On the other hand, Cebes appeared to grant that the soul was more lasting than the body, but he said that no one could know whether the soul, after having worn out many bodies, might not perish herself and leave her last body behind her; and that this is death, which is the destruction not of the body but of the soul, for in the

Simmias and Cebes are inclined to fear that the soul may perish before the body, but they still hold to the doctrine of reminiscence.

body the work of destruction is ever going on. Are not these, Simmias and Cebes, the points which we have to consider?

They both agreed to this statement of them.

He proceeded: And did you deny the force of the whole preceding argument, or of a part only?

Of a part only, they replied.

And what did you think, he said, of that part of the argument in which we said that knowledge was recollection, and hence inferred that the soul must have previously existed somewhere else before she was enclosed in the body?

Cebes said that he had been wonderfully impressed by that part of the argument, and that his conviction remained absolutely unshaken. Simmias agreed, and added that he himself could hardly imagine the possibility of his ever thinking differently.

The elements of harmony are prior to harmony, but the body is not prior to the soul.

But, rejoined Socrates, you will have to think differently, my Theban friend, if you still maintain that harmony is a compound, and that the soul is a harmony which is made out of strings set in the frame of the body; for you will surely never allow yourself to say that a harmony is prior to the elements which compose it.

Never, Socrates.

But do you not see that this is what you imply when you say that the soul existed before she took the form and body of man, and was made up of elements which as yet had no existence? For harmony is not like the soul, as you suppose; but first the lyre, and the strings, and the sounds exist in a state of discord, and then harmony is made last of all, and perishes first. And how can such a notion of the soul as this agree with the other?

Not at all, replied Simmias.

And yet, he said, there surely ought to be harmony in a discourse of which harmony is the theme?

There ought, replied Simmias.

But there is no harmony, he said, in the two propositions that knowledge is recollection, and that the soul is a harmony. Which of them will you retain?

Simmias acknowledges that his argument does not harmonize with the proposition that knowledge is recollection.

I think, he replied, that I have a much stronger faith, Socrates, in the first of the two, which has been fully demonstrated to me, than in the latter, which has not been demonstrated at all, but rests only on probable and plausible grounds; and is therefore believed by the many. I know too well that these arguments from probabilities are imposters, and unless great caution is observed in the use of them, they are apt to be deceptive—in geometry, and in other things too. But the doctrine of knowledge and recollection has been proven to me on trustworthy grounds: and the proof was that the soul must have existed before she came into the body, because to her belongs the essence of which the very name implies existence. Having, as I am convinced, rightly accepted this conclusion, and on sufficient grounds, I must, as I suppose, cease to argue or allow others to argue that the soul is a harmony.

Let me put the matter, Simmias, he said, in another point of view: Do you imagine that a harmony or any other composition can be in a state other than that of the elements, out of which it is compounded?

Certainly not.

Or do or suffer anything other than they do or suffer?

He agreed.

Then a harmony does not, properly speaking, lead the

parts or elements which make up the harmony, but only follows them.

He assented.

For harmony cannot possibly have any motion, or sound, or other quality which is opposed to its parts.

That would be impossible, he replied.

And does not the nature of every harmony depend upon the manner in which the elements are harmonized?

I do not understand you, he said.

Harmony admits of degrees, but in the soul there are no degrees;

I mean to say that a harmony admits of degrees, and is more of a harmony, and more completely a harmony, when more truly and fully harmonized, to any extent which is possible; and less of a harmony, and less completely a harmony, when less truly and fully harmonized.

True.

But does the soul admit of degrees? or is one soul in the very least degree more or less, or more or less completely, a soul than another?

Not in the least.

Yet surely of two souls, one is said to have intelligence and virtue, and to be good, and the other to have folly and vice, and to be an evil soul: and this is said truly?

Yes, truly.

and therefore there cannot be a soul or harmony within a soul.

But what will those who maintain the soul to be a harmony say of this presence of virture and vice in the soul?—will they say that here is another harmony, and another discord, and that the virtuous soul is harmonized, and herself being a harmony has another harmony within her, and that the vicious soul is inharmonical and has no harmony within her?

I cannot tell, replied Simmias; but I suppose that some-

thing of the sort would be asserted by those who say that the soul is a harmony.

And we have already admitted that no soul is more a soul than another; which is equivalent to admitting that harmony is not more or less harmony, or more or less completely a harmony?

Quite true.

And that which is not more or less a harmony is not more or less harmonized?

True.

And that which is not more or less harmonized cannot have more or less of harmony, but only an equal harmony?

Yes, an equal harmony.

Then one soul not being more nor less absolutely a soul than another, is not more or less harmonized?

Exactly.

And therefore has neither more or less of discord, nor yet of harmony?

She has not.

And having neither more nor less of harmony or of discord, one soul has no more vice or virtue than another, if vice be discord and virtue harmony?

Not at all more.

Or speaking more correctly, Simmias, the soul, if she is a harmony, will never have any vice; because a harmony being absolutely a harmony, has no part in the inharmonical.

No.

And therefore a soul which is absolutely a soul has no vice?

How can she have, if the previous argument holds?

If the soul is harmony, all souls must be equally good.

Then, if all souls are equally by their nature souls, all souls of all living creatures will be equally good?

I agree with you, Socrates, he said.

And can all this be true, think you? he said; for these are the consequences which seem to follow from the assumption that the soul is a harmony?

It cannot be true.

Once more, he said, what ruler is there of the elements of human nature other than the soul, and especially the wise soul? Do you know of any?

Indeed, I do not.

And is the soul in agreement with the affections of the body? or is she at variance with them? For example, when the body is hot and thirsty, does not the soul incline us against drinking? and when the body is hungry, against eating? And this is only one instance out of ten thousand of the opposition of the soul to the things of the body.

Very true.

But we have already acknowledged that the soul, being a harmony, can never utter a note at variance with the tensions and relaxations and vibrations and other affections of the strings out of which she is composed; she can only follow, she cannot lead them?

It must be so, he replied.

The soul leads and does not follow. She constrains and reprimands the passions.

And yet do we not now discover the soul to be doing the exact opposite—leading the elements of which she is believed to be composed; almost always opposing and coercing them in all sorts of ways throughout life, sometimes more violently with the pains of medicine and gymnastic; then again more gently; now threatening, now admonishing the desires, passions, fears, as if talking to a

thing which is not herself, as Homer in the Odyssey represents Odysseus doing in the words—

"He beat his breast, and thus reproached his heart:
Endure, my heart; far worse hast thou endured!"

Do you think that Homer wrote this under the idea that the soul is a harmony capable of being led by the affections of the body, and not rather of a nature which should lead and master them—herself a far diviner thing than any harmony?

Yes, Socrates, I quite think so.

Then, my friend, we can never be right in saying that the soul is a harmony, for we should contradict the divine Homer, and contradict ourselves.

True, he said.

Thus much, said Socrates, of Harmonia, your Theban goddess, who has graciously yielded to us; but what shall I say, Cebes, to her husband Cadmus, and how shall I make peace with him?

I think that you will discover a way of propitiating him, said Cebes; I am sure that you have put the argument with Harmonia in a manner that I could never have expected. For when Simmias was mentioning his difficulty, I quite imagined that no answer could be given to him, and therefore I was surprised at finding that his argument could not sustain the first onset of yours, and not impossibly the other, whom you call Cadmus, may share a similar fate.

Nay, my good friend, said Socrates, let us not boast, lest some evil eye should put to flight the word which I am about to speak. That, however, may be left in the hands of those above; while I draw near in Homeric fashion, and try the mettle of your words. Here lies the point:—You

want to have it proven to you that the soul is imperishable and immortal, and the philosopher who is confident in death appears to you to have but a vain and foolish confidence, if he believes that he will fare better in the world below than one who has led another sort of life, unless he can prove this: and you say that the demonstration of the strength and divinity of the soul, and of her existence prior to our becoming men, does not necessarily imply her immortality. Admitting the soul to be long-lived, and to have known and done much in a former state, still she is not on that account immortal; and her entrance into the human form may be a sort of disease which is the beginning of dissolution, and may at last, after the toils of life are over, end in that which is called death. And whether the soul enters into the body once only or many times, does not, as you say, make any difference in the fears of individuals. For any man, who is not devoid of sense, must fear, if he has no knowledge and can give no account of the soul's immortality. This, or something like this, I suspect to be your notion, Cebes; and I designedly recur to it in order that nothing may escape us, and that you may, if you wish, add or subtract anything.

Recapitulation of the argument of Cebes.

But, said Cebes, as far as I see at present, I have nothing to add or subtract: I mean what you say that I mean.

Socrates paused awhile, and seemed to be absorbed in reflection. At length he said: You are raising a tremendous question, Cebes, involving the whole nature of generation and corruption, about which, if you like, I will give you my own experience; and if anything which I say is likely to avail towards the solution of your difficulty you may make use of it.

I should very much like, said Cebes, to hear what you have to say.

Then I will tell you, said Socrates. When I was young, Cebes, I had a prodigious desire to know that department of philosophy which is called the investigation of nature; to know the causes of things, and why a thing is and is created or destroyed appeared to me to be a lofty profession; and I was always agitating myself with the consideration of questions such as these:—Is the growth of animals the result of some decay which the hot and cold principle contracts, as some have said? Is the blood the element with which we think, or the air, or the fire? or perhaps nothing of the kind—but the brain may be the originating power of the perceptions of hearing and sight and smell, and memory and opinion may come from them, and science may be based on memory and opinion when they have attained fixity. And then I went on to examine the corruption of them, and then to the things of heaven and earth, and at last I concluded myself to be utterly and absolutely incapable of these enquiries, as I will satisfactorily prove to you. For I was fascinated by them to such a degree that my eyes grew blind to things which I had seemed to myself, and also to others, to know quite well; I forgot what I had before thought self-evident truths; for example, such a fact as that the growth of man is the result of eating and drinking; for when by the digestion of food flesh is added to flesh and bone to bone, and whenever there is an aggregation of congenial elements, the lesser bulk becomes larger and the small man great. Was not that a reasonable notion?

The speculations of Socrates about physics made him forget the commonest things.

Yes, said Cebes, I think so.

Well; but let me tell you something more. There was a

time when I thought that I understood the meaning of greater and less pretty well; and when I saw a great man standing by a little one, I fancied that one was taller than the other by a head; or one horse would appear to be greater than another horse: and still more clearly did I seem to perceive that ten is two more than eight, and that two cubits are more than one, because two is the double of one.

Difficulty of explaining relative notions.

And what is now your notion of such matters? said Cebes.

I should be far enough from imagining, he replied, that I knew the cause of any of them, by heaven I should; for I cannot satisfy myself that, when one is added to one, the one to which the addition is made becomes two, or that the two units added together make two by reason of the addition. I cannot understand how, when separated from the other, each of them was one and not two, and now, when they are brought together, the mere juxtaposition or meeting of them should be the cause of their becoming two: neither can I understand how the division of one is the way to make two; for then a different cause would produce the same effect,—as in the former instance the addition and juxtaposition of one to one was the cause of two, in this the separation and subtraction of one from the other would be the cause. Nor am I any longer satisfied that I understand the reason why one or anything else is either generated or destroyed or is at all, but I have in my mind some confused notion of a new method, and can never admit the other.

Then I heard some one reading, as he said, from a book of Anaxagoras, that mind was the disposer and cause of all, and I was delighted at this notion, which appeared quite admirable, and I said to myself: if

The great expectations which Socrates had from the doctrine of Anaxagoras, that all was Mind.

mind is the disposer, mind will dispose all for the best, and put each particular in the best place; and I argued that if any one desired to find out the cause of the generation or destruction or existence of anything, he must find out what state of being or doing or suffering was best for that thing, and therefore a man had only to consider the best for himself and others, and then he would also know the worse, since the same science comprehended both. And I rejoiced to think that I had found in Anaxagoras a teacher of the causes of existence such as I desired, and I imagined that he would tell me first whether the earth is flat or round; and whichever was true, he would proceed to explain the cause and the necessity of this being so, and then he would teach me the nature of the best and show that this was best; and if he said that the earth was in the centre, he would further explain that this position was the best, and I should be satisfied with the explanation given, and not want any other sort of cause. And I thought that I would then go on and ask him about the sun and moon and stars, and that he would explain to me their comparative swiftness, and their returnings and various states, active and passive, and how all of them were for the best. For I could not imagine that when he spoke of mind as the disposer of them, he would give any other account of their being as they are, except that this was best; and I thought that when he had explained to me in detail the cause of each and the cause of all, he would go on to explain to me what was best for each and what was good for all. These hopes I would not have sold for a large sum of money, and I seized the books and read them as fast as I could in my eagerness to know the better and the worse.

The greatness of his disappointment.

What expectations I had formed, and how grievously was I disappointed! As I

proceeded, I found my philosopher altogether forsaking mind or any other principle of order, but having recourse to air, and ether, and water, and other eccentricities. I might compare him to a person who began by maintaining generally that mind is the cause of the actions of Socrates, but who, when he endeavoured to explain the causes of my several actions in detail, went on to show that I sit here because my body is made up of bones and muscles; and the bones, as he would say, are hard and have joints which divide them, and the muscles are elastic, and they cover the bones, which have also a covering or environment of flesh and skin which contains them; and as the bones are lifted at their joints by the contraction or relaxation of the muscles, I am able to bend my limbs, and this is why I am sitting here in a curved posture—that is what he would say; and he would have a similar explanation of my talking to you, which he would attribute to sound, and air, and hearing, and he would assign ten thousand other causes of the same sort, forgetting to mention the true cause, which is, that the Athenians have thought fit to condemn me, and accordingly I have thought it better and more right to remain here and undergo my sentence; for I am inclined to think that these muscles and bones of mine would have gone off long ago to Megara or Boeotia—by the dog they would, if they had been moved only by their own idea of what was best, and if I had not chosen the better and nobler part, instead of playing truant and running away, of enduring any punishment which the State inflicts. There is surely a strange confusion of causes and conditions in all this. It may be said, indeed, that without bones and muscles and the other parts of the body I cannot execute my purposes. But to say that I do as I do because of them, and

that this is the way in which mind acts, and not from the choice of the best, is a very careless and idle mode of speaking. I wonder that they cannot distinguish the cause from the condition, which the many, feeling about in the dark, are always mistaking and misnaming. And thus one man makes a vortex all round and steadies the earth by the heaven; another gives the air as a support to the earth, which is in a sort of broad trough. Any power which in arranging them as they are arranges them for the best never enters into their minds; and instead of finding any superior strength in it, they rather expect to discover another Atlas of the world, who is stronger and more everlasting and more containing than the good;—of the obligatory and containing power of the good they think nothing; and yet this is the principle which I would fain learn if any one would teach me. But as I have failed either to discover myself, or to learn of any one else, the nature of the best, I will exhibit to you, if you like, what I have found to be the second best mode of enquiring into the cause.

I should very much like to hear, he replied.

The eye of the soul.

Socrates proceeded:—I thought that as I had failed in the contemplation of true existence, I ought to be careful that I did not lose the eye of my soul; as people may injure their bodily eye by observing and gazing on the sun during an eclipse, unless they take the precaution of only looking at the image reflected in the water, or in some similar medium. So in my own case, I was afraid that my soul might be blinded altogether if I looked at things with my eyes or tried to apprehend them by the help of the senses. And I thought that I had better have recourse to the world of mind and seek there the truth of existence. I dare say that the

The abstract as plain as or plainer than the concrete.

simile is not perfect—for I am very far from admitting that he who contemplates existences through the medium of thought, sees them only "through a glass darkly," any more than he who considers them in action and operation. However, this was the method which I adopted: I first assumed some principle which I judged to be the strongest, and then I affirmed as true whatever seemed to agree with this, whether relating to the cause or to anything else; and that which disagreed I regarded as untrue. But I should like to explain my meaning more clearly, as I do not think that you as yet understand me.

No indeed, replied Cebes, not very well.

There is nothing new, he said, in what I am about to tell you; but only what I have been always and everywhere repeating in the previous discussion and on other occasions: I want to show you the nature of that cause which has occupied my thoughts. I shall have to go back to those familiar words which are in the mouth of every one, and first of all assume that there is an absolute beauty and goodness and greatness, and the like; grant me this, and I hope to be able to show you the nature of the cause, and to prove the immortality of the soul.

If the ideas have an absolute existence the soul is immortal.

Cebes said: You may proceed at once with the proof, for I grant you this.

Well, he said, then I should like to know whether you agree with me in the next step; for I cannot help thinking, if there be anything beautiful other than absolute beauty, should there be such, that it can be beautiful only in so far as it partakes of absolute beauty—and I should say the same of everything. Do you agree in this notion of the cause?

Yes, he said, I agree.

He proceeded: I know nothing and can understand nothing of any other of those wise causes which are alleged; and if a person says to me that the bloom of colour, or form, or any such thing is a source of beauty, I leave all that, which is only confusing to me, and simply and singly, and perhaps foolishly, hold and am assured in my own mind that nothing makes a thing beautiful but the presence and participation of beauty in whatever way or manner obtained; for as to the manner I am uncertain, but I stoutly contend that by beauty all beautiful things become beautiful. This appears to me to be the safest answer which I can give, either to myself or to another, and to this I cling, in the persuasion that this principle will never be overthrown, and that to myself or to any who asks the question, I may safely reply, That by beauty beautiful things become beautiful. Do you not agree with me?

All things exist by participation in general ideas.

I do.

And that by greatness only great things become great and greater greater, and by smallness the less becomes less?

True.

Then if a person were to remark that A is taller by a head than B, and B less by a head than A, you would refuse to admit his statement, and would stoutly contend that what you mean is only that the greater is greater by, and by reason of, greatness, and the less is less only by, and by reason of, smallness; and thus you would avoid the danger of saying that the greater is greater and the less less by the measure of the head, which is the same in both, and would also avoid the monstrous absurdity of supposing that the greater man is greater by reason of the head, which

We thus escape certain contradictions of relation.

is small. You would be afraid to draw such an inference, would you not?

Indeed, I should, said Cebes, laughing.

In like manner you would be afraid to say that ten exceeded eight by, and by reason of, two; but would say by, and by reason of, number; or you would say that two cubits exceed one cubit not by a half, but by magnitude?—for there is the same liability to error in all these cases.

Very true, he said.

Again, would you not be cautious of affirming that the addition of one to one, or the division of one, is the cause of two? And you would loudly asseverate that you know of no way in which anything comes into existence except by participation in its own proper essence, and consequently, as far as you know, the only cause of two is the participation in duality—this is the way to make two, and the participation in one is the way to make one. You would say: I will let alone puzzles of division and addition—wiser heads than mine may answer them; inexperienced as I am, and ready to start, as the proverb says, at my own shadow, I cannot afford to give up the sure ground of a principle. And if any one assails you there, you would not mind him, or answer him, until you had seen whether the consequences which follow agree with one another or not, and when you are further required to give an explanation of this principle, you would go on to assume a higher principle, and a higher, until you found a resting-place in the best of the higher; but you would not confuse the principle and the consequences in your reasoning, like the Eristics—at least if you wanted to discover real existence. Not that this confusion signifies to them, who never care or think about the matter at all, for they have the wit to be well pleased with themselves however great may be the

turmoil of their ideas. But you, if you are a philosopher, will certainly do as I say.

What you say is most true, said Simmias and Cebes, both speaking at once.

Ech. Yes, Phaedo; and I do not wonder at their assenting. Any one who has the least sense will acknowledge the wonderful clearness of Socrates' reasoning.

Phaed. Certainly, Echecrates; and such was the feeling of the whole company at the time.

Ech. Yes, and equally of ourselves, who were not of the company, and are now listening to your recital. But what followed?

Phaed. After all this had been admitted, and they had agreed that ideas exist, and that other things participate in them and derive their names from them, Socrates, if I remember rightly, said:—

This is your way of speaking; and yet when you say that Simmias is greater than Socrates and less than Phaedo, do you not predicate of Simmias both greatness and smallness?

There may still remain the contradiction of the same person being both greater and less; but this is only because he has greatness or smallness relatively to another person.

Yes, I do.

But still you allow that Simmias does not really exceed Socrates, as the words may seem to imply, because he is Simmias, but by reason of the size which he has; just as Simmias does not exceed Socrates because he is Simmias, any more than because Socrates is Socrates, but because he has smallness when compared with the greatness of Simmias?

True.

And if Phaedo exceeds him in size, this is not because Phaedo is Phaedo, but because Phaedo has greatness relatively to Simmias, who is comparatively smaller?

That is true.

And therefore Simmias is said to be great, and is also said to be small, because he is in a mean between them, exceeding the smallness of the one by his greatness, and allowing the greatness of the other to exceed his smallness. He added, laughing, I am speaking like a book, but I believe that what I am saying is true.

Simmias assented.

I speak as I do because I want you to agree with me in thinking, not only that absolute greatness will never be great and also small, but that greatness in us or in the concrete will never admit the small or admit of being exceeded: instead of this, one of two things will happen, either the greater will fly or retire before the opposite, which is the less, or at the approach of the less has already ceased to exist; but will not, if allowing or admitting of smallness, be changed by that; even as I, having received and admitted smallness when compared with Simmias, remain just as I was, and am the same small person. And as the idea of greatness cannot condescend ever to be or become small, in like manner the smallness in us cannot be or become great; nor can any other opposite which remains the same ever be or become its own opposite, but either passes away or perishes in the change.

The idea of greatness can never be small; and the greatness in us drives out smallness.

That, replied Cebes, is quite my notion.

Hereupon one of the company, though I do not exactly remember which of them, said: In heaven's name, is not this the direct contrary of what was admitted before—that out of the greater came the less and out of the less the greater, and that opposites were simply

Yet the greater comes from the less, and the less from the greater.

generated from opposites; but now this principle seems to be utterly denied.

Socrates inclined his head to the speaker and listened. I like your courage, he said, in reminding us of this. But you do not observe that there is a difference in the two cases. For then we were speaking of opposites in the concrete, and now of the essential opposite which, as is affirmed, neither in us nor in nature can ever be at variance with itself: then, my friend, we were speaking of things in which opposites are inherent and which are called after them, but now about the opposites which are inherent in them and which give their name to them; and these essential opposites will never, as we maintain, admit of generation into or out of one another. At the same time, turning to Cebes, he said: Are you at all disconcerted, Cebes, at our friend's objection?

Distinguish:—The things in which the opposites inhere generate into and out of one another: never the opposites themselves.

No, I do not feel so, said Cebes; and yet I cannot deny that I am often disturbed by objections.

Then we are agreed after all, said Socrates, that the opposite will never in any case be opposed to itself?

To that we are quite agreed, he replied.

Yet once more let me ask you to consider the question from another point of view, and see whether you agree with me:—There is a thing which you term heat, and another thing which you term cold?

Snow may be converted into water at the approach of heat, but not cold into heat.

Certainly.

But are they the same as fire and snow?

Most assuredly not.

Heat is a thing different from fire, and cold is not the same with snow?

Yes.

And yet you will surely admit, that when snow, as was before said, is under the influence of heat, they will not remain snow and heat; but at the advance of the heat, the snow will either retire or perish?

Very true, he replied.

And the fire too at the advance of the cold will either retire or perish; and when the fire is under the influence of the cold, they will not remain as before, fire and cold.

That is true, he said.

And in some cases the name of the idea is not only attached to the idea in an eternal connection, but anything else which, not being the idea, exists only in the form of the idea, may also lay claim to it. I will try to make this clearer by an example:—The odd number is always called by the name of odd?

Very true.

But is this the only thing which is called odd? Are there not other things which have their own name, and yet are called odd, because, although not the same as oddness, they are never without oddness?—that is what I mean to ask—whether numbers, such as the number three, are not of the class of odd. And there are many other examples: would you not say, for example, that three may be called by its proper name, and also be called odd, which is not the same with three? and this may be said not only of three but also of five, and of every alternate number—each of them without being oddness is odd; and in the same way two and four, and the other series of alternate numbers, has every number even, without being evenness. Do you agree?

Of course.

Then now mark the point at which I am

Not only essential

aiming:—not only do essential opposites exclude one another, but also concrete things, which, although not in themselves opposed, contain opposites; these, I say, likewise reject the idea which is opposed to that which is contained in them, and when it approaches them they either perish or withdraw. For example: Will not the number three endure annihilation or anything sooner than be converted into an even number, while remaining three?

opposites, but some concrete things which contain opposites, exclude each other.

Very true, said Cebes.

And yet, he said, the number two is certainly not opposed to the number three?

It is not.

Then not only do opposite ideas repel the advance of one another, but also there are other natures which repel the approach of opposites.

Very true, he said.

Suppose, he said, that we endeavour, if possible, to determine what these are.

By all means.

Are they not, Cebes, such as compel the things of which they have possession, not only to take their own form, but also the form of some opposite?

That is to say the opposites which give an impress to other things.

What do you mean?

I mean, as I was just now saying, and as I am sure that you know, that those things which are possessed by the number three must not only be three in number, but must also be odd.

Quite true.

And on this oddness, of which the number three has the impress, the opposite idea will never intrude?

No.

And this impress was given by the odd principle?

Yes.

And to the odd is opposed the even?

True.

Then the idea of the even number will never arrive at three?

No.

Then three has no part in the even?

None.

Then the triad or number three is uneven?

Very true.

To return then to my distinction of natures which are not opposed, and yet do not admit opposites—as, in the instance given, three, although not opposed to the even, does not any the more admit of the even, but always brings the opposite into play on the other side; or as two does not receive the odd, or fire the cold—from these examples (and there are many more of them) perhaps you may be able to arrive at the general conclusion, that not only opposites will not receive opposites, but also that nothing which brings the opposite will admit the opposite of that which it brings, in that to which it is brought. And here let me recapitulate—for there is no harm in repetition. The number five will not admit the nature of the even, any more than ten, which is the double of five, will admit the nature of the odd. The double has another opposite, and is not strictly opposed to the odd, but nevertheless rejects the odd altogether. Nor again will parts in the ratio 3:2, nor any fraction in which there is a half, nor again in which there is a third,

Natures may not be opposed, and yet may not admit of opposites; e. g., three is not opposed to two, and yet does not admit of the even any more than two admits of the odd.

admit the notion of the whole, although they are not opposed to the whole: You will agree?

Yes, he said, I entirely agree and go along with you in that.

And now, he said, let us begin again; and do not you answer my questions in the words in which I ask them: let me have not the old safe answer of which I spoke at first, but another equally safe, of which the truth will be inferred by you from what has been just said. I mean that if any one asks you "what that is, of which the inherence makes the body hot," you will reply not heat (this is what I call the safe and stupid answer), but fire, a far superior answer, which we are now in a condition to give. Or if any one asks you "why a body is diseased," you will not say from disease, but from fever; and instead of saying that oddness is the cause of odd numbers, you will say that the monad is the cause of them: and so of things in general, as I dare say that you will understand sufficiently without my adducing any further examples.

The merely verbal truth may be replaced by a higher one.

Yes, he said, I quite understand you.

Tell me, then, what is that of which the inherence will render the body alive?

The soul, he replied.

And is this always the case?

Yes, he said, of course.

Then whatever the soul possesses, to that she comes bearing life?

Yes, certainly.

And is there any opposite to life?

There is, he said.

And what is that?

Death.

We may now say, not life makes alive, but the soul makes alive; and the soul has a life-giving power which does not admit of death and is therefore immortal.

Then the soul, as has been acknowledged, will never receive the opposite of what she brings.

Impossible, replied Cebes.

And now, he said, what did we just now call that principle which repels the even?

The odd.

And that principle which repels the musical or the just?

The unmusical, he said, and the unjust.

And what do we call that principle which does not admit of death?

The immortal, he said.

And does the soul admit of death?

No.

Then the soul is immortal?

Yes, he said.

And may we say that this has been proven?

Yes, abundantly proven, Socrates, he replied.

Supporing that the odd were imperishable, must not three be imperishable? *Illustrations.*

Of course.

And if that which is cold were imperishable, when the warm principle came attacking the snow, must not the snow have retired whole and unmelted—for it could never have perished, nor could it have remained and admitted the heat?

True, he said.

Again, if the uncooling or warm principle were imperishable, the fire when assailed by cold would not have perished or have been extinguished, but would have gone away unaffected?

Certainly, he said.

And the same may be said of the immortal: if the immortal is also imperishable, the soul when attacked by

death cannot perish; for the preceding argument shows that the soul will not admit of death, or ever be dead, any more than three or the odd number will admit of the even, or fire, or the heat in the fire, of the cold. Yet a person may say: "But although the odd will not become even at the approach of the even, why may not the odd perish and the even take the place of the odd?" Now to him who makes this objection, we cannot answer that the odd principle is imperishable; for this has not been acknowledged, but if this had been acknowledged, there would have been no difficulty in contending that at the approach of the even the odd principle and the number three took their departure; and the same argument would have held good of fire and hate and any other thing.

Very true.

And the same may be said of the immortal: if the immortal is also imperishable, then the soul will be imperishable as well as immortal; but if not, some other proof of her imperishableness will have to be given.

The immortal is imperishable, and therefore the soul is imperishable.

No other proof is needed, he said; for if the immortal, being eternal, is liable to perish, then nothing is imperishable.

Yes, replied Socrates, and yet all men will agree that God, and the essential form of life, and the immortal in general, will never perish.

Yes, all men, he said—that is true; and what is more, gods, if I am not mistaken, as well as men.

Seeing then that the immortal is indestructible, must not the soul, if she is immortal, be also imperishable?

Most certainly.

Then when death attacks a man, the mortal portion of him may be supposed to die, but the immortal retires

at the approach of death and is preserved safe and sound?

True.

Then, Cebes, beyond question, the soul is immortal and imperishable, and our souls will truly exist in another world!

At death the soul retires into another world.

I am convinced, Socrates, said Cebes, and have nothing more to object; but if my friend Simmias, or any one else, has any further objection to make, he had better speak out, and not keep silence, since I do not know to what other season he can defer the discussion, if there is anything which he wants to say or to have said.

But I have nothing more to say, replied Simmias; nor can I see any reason for doubt after what has been said. But I still feel and cannot help feeling uncertain in my own mind, when I think of the greatness of the subject and the feebleness of man.

Yes, Simmias, replied Socrates, that is well said: and I may add that first principles, even if they appear certain, should be carefully considered; and when they are satisfactorily ascertained, then, with a sort of hesitating confidence in human reason, you may, I think, follow the course of the argument; and if that be plain and clear, there will be no need for any further enquiry.

Very true.

But then, O my friends, he said, if the soul is really immortal, what care should be taken of her, not only in respect of the portion of time which is called life, but of eternity! And the danger of neglecting her from this point of view does indeed appear to be awful. If death had only been the end of all, the wicked would have had a good bargain in dying, for they would have been happily quit not only of their body, but of their own evil to-

"Wherefore, seeing all these things, what manner of persons ought we to be?"

gether with their souls. But now, inasmuch as the soul is manifestly immortal, there is no release or salvation from evil except the attainment of the highest virtue and wisdom. For the soul when on her progress to the world below takes nothing with her but nurture and education; and these are said greatly to benefit or greatly to injure the departed, at the very beginning of his journey thither.

The attendant genius of each brings him after death to the judgment.

For after death, as they say, the genius of each individual, to whom he belonged in life, leads him to a certain place in which the dead are gathered together, whence after judgment has been given they pass into the world below, following the guide, who is appointed to conduct them from this world to the other: and when they have there received their due and remained their time, another guide brings them back again after many revolutions of ages. Now this way to the other world is not, as Aeschylus says in the Telephus, a single and straight path—if that were so no guide would be needed, for no one could miss it; but there are many partings of the road, and windings, as I infer from the rites and sacrifices which are offered to the gods below in places where three ways meet on earth. The wise and orderly soul follows in the straight path and is conscious of her surroundings; but the soul which desires the body, and which, as I was relating before, has long been fluttering about the lifeless frame and the world of sight, is after many struggles and many sufferings hardly and with violence carried away by her attendant genius; and when she arrives at the place where the other souls are gathered, if she be impure and have done impure deeds, whether foul murders or other crimes which are the brothers of these, and

The different destinies of pure and impure souls.

the works of brothers in crime—from that soul every one flees and turns away; no one will be her companion, no one her guide, but alone she wanders in extremity of evil until certain times are fulfilled, and when they are fulfilled, she is borne irresistibly to her own fitting habitation; as every pure and just soul which has passed through life in the company and under the guidance of the gods has also her own proper home.

Description of the divers regions of earth.

Now the earth has divers wonderful regions, and is indeed in nature and extent very unlike the notions of geographers, as I believe on the authority of one who shall be nameless.

What do you mean, Socrates? said Simmias. I have myself heard many descriptions of the earth, but I do not know, and I should very much like to know, in which of these you put faith.

And I, Simmias, replied Socrates, if I had the art of Glaucus would tell you; although I know not that the art of Glaucus could prove the truth of my tale, which I myself should never be able to prove, and even if I could, I fear, Simmias, that my life would come to an end before the argument was completed. I may describe to you, however, the form and regions of the earth according to my conception of them.

That, said Simmias, will be enough.

The earth is a round body kept in her place by equipoise and the equability of the surrounding element.

Well, then, he said, my conviction is that the earth is a round body in the centre of the heavens, and therefore has no need of air or any similar force to be a support, but is kept there and hindered from falling or inclining any way by the equability of the surrounding heaven and by her own

equipoise. For that which, being in equipoise, is in the centre of that which is equably diffused, will not incline any way in any degree, but will always remain in the same state and not deviate. And this is my first notion.

Which is surely a correct one, said Simmias.

Mankind lives only in a small portion of the earth at a distance from the surface.

Also I believe that the earth is very vast, and that we who dwell in the region extending from the river Phasis to the Pillars of Heracles inhabit a small portion only about the sea, like ants or frogs about a marsh, and that there are other inhabitants of many other like places; for everywhere on the face of the earth there are hollows of various forms and sizes, into which the water and the mist and the lower air collect. But the true earth is pure and situated in the pure heaven—there are the stars also; and it is the heaven which is commonly spoken of by us as the ether, and of which our own earth is the sediment gathering in the hollows beneath. But we who live in these hollows are deceived into the notion that we are dwelling above on the surface of the earth; which is just as if a creature who was at the bottom of the sea were to fancy that he was on the surface of the water, and that the sea was the heaven through which he saw the sun and the other stars, he having never come to the surface by reason of his feebleness and sluggishness, and having never lifted up his head and seen, nor ever heard from one who had seen, how much purer and fairer the world above is than his own. And such is exactly our case: for we are dwelling in a hollow of the earth, and fancy that we are on the surface; and the air we call the heaven, in which we imagine that the stars move. But the fact is, that owing to our feebleness and sluggishness we are pre-

If, like fishes who now and then put their heads out of

vented from reaching the surface of the air: for if any man could arrive at the exterior limit, or take the wings of a bird and come to the top, then like a fish who puts his head out of the water and sees this world, he would see a world beyond; and, if the nature of man could sustain the sight, he would acknowledge that this other world was the place of the true heaven and the true light and the true earth. For our earth, and the stones, and the entire region which surrounds us, are spoilt and corroded, as in the sea all things are corroded by the brine, neither is there any noble or perfect growth, but caverns only, and sand, and an endless slough of mud; and even the shore is not to be compared to the fairer sights of this world. And still less is this our world to be compared with the other. Of that upper earth which is under the heaven, I can tell you a charming tale, Simmias, which is well worth hearing.

the water, we could rise to the top of the atmosphere, we should behold the true heaven and the true earth.

And we, Socrates, replied Simmias, shall be charmed to listen to you.

The tale, my friend, he said, is as follows: —In the first place, the earth, when looked at from above, is in appearance streaked like one of those balls which have leather coverings in twelve pieces, and is decked with various colours, of which the colours used by painters on earth are in a manner samples. But there the whole earth is made up of them, and they are brighter far and clearer than ours; there is a purple of wonderful lustre, also the radiance of gold, and the white which is in the earth is whiter than any chalk or snow. Of these and other colours the

The upper earth is in every respect far fairer than the lower. There is gold and purple, and pure light, and trees and flowers lovelier far than our own, and all the stones are more precious than our precious stones.

earth is made up, and they are more in number and fairer than the eye of man has ever seen; the very hollows (of which I was speaking) filled with air and water have a colour of their own, and are seen like light gleaming amid the diversity of the other colours, so that the whole presents a single and continuous appearance of variety in unity. And in this fair region everything that grows—trees, and flowers, and fruits—are in a like degree fairer than any here; and there are hills, having stones in them in a like degree smoother, and more transparent, and fairer in colour than our highly valued emeralds and sardonyxes and jaspers, and other gems, which are but minute fragments of them: for there all the stones are like our precious stones, and fairer still.[1] The reason is, that they are pure, and not, like our precious stones, infected or corroded by the corrupt briny elements which coagulate among us, and which breed foulness and disease both in earth and stones, as well as in animals and plants. They are the jewels of the upper earth, which also shines with gold and silver and the like, and they are set in the light of day and are large and abundant and in all places, making the earth a sight to gladden the beholder's eye. And there are animals and men, some in a middle region, others dwelling about the air as we dwell about the sea; others in islands which the air flows round, near the continent and, in a word, the air is used by them as the water and the sea are by us, and the ether is to them what the air is to us. Moreover, the temperament of their seasons is such that they have no disease, and live much longer than we do, and have sight and hearing and smell, and all the other senses, in far greater perfection, in the same proportion

[1] Cp. Rev., esp. c. xxi. v. 18 ff.

that air is purer than water or the ether than air. Also they have temples and sacred places in which the gods really dwell, and they hear their voices and receive their answers, and are conscious of them and hold converse with them; and they see the sun, moon, and stars as they truly are, and their other blessedness is of a piece with this.

The blessed gods dwell there and hold converse with the inhabitants. Description of the interior of the earth and of the subterranean seas and rivers.

Such is the nature of the whole earth, and of the things which are around the earth; and there are divers regions in the hollows on the faces of the globe everywhere, some of them deeper and more extended than that which we inhabit, others deeper but with a narrower opening than ours, and some are shallower and also wider. All have numerous perforations, and there are passages broad and narrow in the interior of the earth, connecting them with one another; and there flows out of and into them, as into basins, a vast tide of water, and huge subterranean streams of perenniel rivers, and springs hot and cold, and a great fire, and great rivers of fire, and streams of liquid mud, thin or thick (like the rivers of mud in Sicily, and the lava streams which follow them), and the regions about which they happen to flow are filled up with them. And there is a swinging or seesaw in the interior of the earth which moves all this up and down, and is due to the following cause:—There is a chasm which is the vastest of them all, and pierces right through the whole earth; this is that chasm which Homer describes in the words,—

"Far off, where is the inmost depth beneath the earth";

and which he in other places, and many other poets, have

called Tartarus. And the seesaw is caused by the streams flowing into and out of this chasm, and they each have the nature of the soil through which they flow. And the reason why the streams are always flowing in and out, is that the watery element has no bed or bottom, but is swinging and surging up and down, and the surrounding wind and air do the same; they follow the water up and down, hither and thither, over the earth—just as in the act of respiration the air is always in process of inhalation and exhalation,—and the wind swinging with the water in and out produces fearful and irresistible blasts; when the waters retire with a rush into the lower parts of the earth, as they are called, they flow through the earth in those regions, and fill them up like water raised by a pump, and then when they leave those regions and rush back hither, they again fill the hollows here, and when these are filled, flow through subterranean channels and find their way to their several places, forming seas, and lakes, and rivers, and springs. Thence they again enter the earth, some of them making a long circuit into many lands, others going to a few places and not so distant; and again fall into Tartarus, some at a point a good deal lower than that at which they rose, and others not much lower, but all in some degree lower than the point from which they came. And some burst forth again on the opposite side, and some on the same side, and some wind round the earth with one or many folds like the coils of a serpent, and descend as far as they can, but always return and fall into the chasm. The rivers flowing in either direction can descend only to the centre and no further, for opposite to the rivers is a precipice.

Now these rivers are many, and mighty, and diverse, and there are four principal *Oceanus, Acheron,*

Pyriphlegethon, and Styx (or Cocytus).

ones, of which the greatest and outermost is that called Oceanus, which flows round the earth in a circle; and in the opposite direction flows Acheron, which passes under the earth through desert places into the Acherusian lake: this is the lake to the shores of which the souls of the many go when they are dead, and after waiting an appointed time, which is to some a longer and to some a shorter time, they are sent back to be born again as animals. The third river passes out between the two, and near the place of outlet pours into a vast region of fire, and forms a lake larger than the Mediterranean Sea, boiling with water and mud; and proceeding muddy and turbid, and winding about the earth, comes, among other places, to the extremities of the Acherusian lake, but mingles not with the waters of the lake, and after making many coils about the earth plunges into Tartarus at a deeper level. This is that Pyriphlegethon, as the stream is called, which throws up jets of fire in different parts of the earth. The fourth river goes out on the opposite side, and falls first of all into a wild and savage region, which is all of a dark blue colour, like lapis lazuli; and this is that river which is called the Stygian river, and falls into and forms the Lake Styx, and after falling into the lake and receiving strange powers in the waters, passes under the earth, winding round in the opposite direction, and comes near the Acherusian lake from the opposite side to Pyriphlegethon. And the water of this river too mingles with no other, but flows round in a circle and falls into Tartarus over against Pyriphlegethon; and the name of the river, as the poets say, is Cocytus.

The judgment of the dead.

Such is the nature of the other world; and when the dead arrive at the place to which the genius of each severally guides them,

first of all, they have sentence passed upon them, as they have lived well and piously or not. And those who appear to have lived neither well nor ill, go to the river Acheron, and embarking in any vessels which they may find, are carried in them to the lake, and there they dwell and are purified of their evil deeds, and having suffered the penalty of the wrongs which they have done to others, they are absolved, and receive the rewards of their good deeds, each of them according to his deserts. But those who appear to be incurable by reason of the greatness of their crimes—who have committed many and terrible deeds of sacrilege, murders foul and violent, or the like—such are hurled into Tartarus which is their suitable destiny, and they never come out. Those again who have committed crimes, which, although great, are not irremediable—who in a moment of anger, for example, have done some violence to a father or a mother, and have repented for the remainder of their lives, or, who have taken the life of another under the like extenuating circumstances—these are plunged into Tartarus, the pains of which they are compelled to undergo for a year, but at the end of the year the wave casts them forth—mere homicides by way of Cocytus, parricides and matricides by Pyriphlegethon—and they are borne to the Acherusian lake, and there they lift up their voices and call upon the victims whom they have slain or wronged, to have pity on them, and to be kind to them, and let them come out into the lake. And if they prevail, then they come forth and cease from their troubles; but if not, they are carried back again into Tartarus and from thence into the rivers unceasingly, until they obtain mercy from those whom they have wronged: for that is the sentence inflicted upon them by their judges. Those too who have been pre-eminent for holiness of life are released from this earth

prison, and go to their pure home which is above, and dwell in the purer earth; and of these, such as have duly purified themselves with philosophy live henceforth altogether without the body, in mansions fairer still which may not be described, and of which the time would fail me to tell.

Wherefore, Simmias, seeing all these things, what ought not we to do that we may obtain virtue and wisdom in this life? Fair is the prize, and the hope great!

These descriptions are not true to the letter, but something like them is true.

A man of sense ought not to say, nor will I be very confident, that the description which I have given of the soul and her mansions is exactly true. But I do say that, inasmuch as the soul is shown to be immortal, he may venture to think, not improperly or unworthily, that something of the kind is true. The venture is a glorious one, and he ought to comfort himself with words like these, which is the reason why I lengthen out the tale. Wherefore, I say, let a man be of good cheer about his soul, who having cast away the pleasures and ornaments of the body as alien to him and working harm rather than good, has sought after the pleasures of knowledge; and has arrayed the soul, not in some foreign attire, but in her own proper jewels, temperance, and justice, and courage, and nobility, and truth—in these adorned she is ready to go on her journey to the world below, when her hour comes. You, Simmias and Cebes, and all other men, will depart at some time or other. Me already, as a tragic poet would say, the voice of fate calls. Soon I must drink the poison; and I think that I had better repair to the bath first, in order that the women may not have the trouble of washing my body after I am dead.

When he had done speaking, Crito said: And have you

any commands for us, Socrates—anything to say abou your children, or any other matter in which we can serv you?

Nothing particular, Crito, he replied: only, as I hav always told you, take care of yourselves; that is a servic which you may be ever rendering to me and mine and t all of us, whether you promise to do so or not. But if yo have no thought for yourselves, and care not to walk ac cording to the rule which I have prescribed for you, no now for the first time, however much you may profess o promise at the moment, it will be of no avail.

We will do our best, said Crito: And in what way shal we bury you?

In any way that you like; but you must get hold of me and take care that I do not run away from you. Then h turned to us, and added with a smile:—I cannot mak Crito believe that I am the same Socrates who has been talking and conducting the argument; he fancies that I an the other Socrates whom he will soon see, a dead body— and he asks, How shall he bury me? And though I have spoken many words in the endeavour to show that when I have drunk the poison I shall leave you and go to the joys of the blessed,—these words of mine, with which I was comforting you and myself, have had, as I perceive, no effect upon Crito. And therefore I want you to be surety for me to him now, as at the trial he was surety to the judges for me: but let the promise be of another sort; for he was surety for me to the judges that I would remain, and you must be my surety to him that I shall not remain, but go away and depart; and then he will suffer less at my death, and not be grieved when he sees my body being burned or buried. I would not have him

The dead body which remains is not the true Socrates.

sorrow at my hard lot, or say at the burial, Thus we lay out Socrates, or, Thus we follow him to the grave or bury him; for false words are not only evil in themselves, but they inflict the soul with evil. Be of good cheer then, my dear Crito, and say that you are burying my body only, and do with that whatever is usual, and what you think best.

When he had spoken these words, he arose and went into a chamber to bathe; Crito followed him and told us to wait. So we remained behind, talking and thinking of the subject of discourse, and also of the greatness of our sorrow; he was like a father of whom we were being bereaved, and we were about to pass the rest of our lives as orphans. When he had taken the bath his children were brought to him (he had two young sons and an elder one); and the women of his family also came, and he talked to them and gave them a few directions in the presence of Crito; then he dismissed them and returned to us.

He takes leave of his family.

Now the hour of sunset was near, for a good deal of time had passed while he was within. When he came out, he sat down with us again after his bath, but not much was said. Soon the jailer, who was the servant of the Eleven, entered and stood by him, saying:—To you, Socrates, whom I know to be the noblest and gentlest and best of all who ever came to this place, I will not impute the angry feeling of other men, who rage and swear at me, when, in obedience to the authorities, I bid them drink the poison—indeed, I am sure that you will not be angry with me; for others, as you are aware, and not I, are to blame. And so fare you well, and try to bear lightly what must needs be—you know my

The humanity of the jailer.

errand. Then bursting into tears he turned away and went out.

Socrates looked at him and said: I return your good wishes, and will do as you bid. Then turning to us, he said, How charming the man is: since I have been in prison he has always been coming to see me, and at times he would talk to me, and was as good to me as could be, and now see how generously he sorrows on my account. We must do as he says, Crito; and therefore let the cup be brought, if the poison is prepared: if not, let the attendant prepare some.

Crito would detain Socrates a little while.

Yet, said Crito, the sun is still upon the hill-tops, and I know that many a one has taken the draught late, and after the announcement has been made to him, he has eaten and drunk, and enjoyed the society of his beloved: do not hurry—there is time enough.

Socrates thinks that there is nothing to be gained by delay.

Socrates said: Yes, Crito, and they of whom you speak are right in so acting, for they think that they will be gainers by the delay; but I am right in not following their example, for I do not think that I should gain anything by drinking the poison a little later; I should only be ridiculous in my own eyes for sparing and saving a life which is already forfeit. Please then to do as I say, and not to refuse me.

The poison is brought.

Crito made a sign to the servant, who was standing by; and he went out, and having been absent for some time, returned with the jailer carrying the cup of poison. Socrates said: You, my good friend, who are experienced in these matters, shall give me directions how I am to proceed. The man answered: You have only to walk about until your legs

are heavy, and then to lie down, and the poison will act. At the same time he handed the cup to Socrates, who in the easiest and gentlest manner, without the least fear or change of colour or feature, looking at the man with all his eyes, Echecrates, as his manner was, took the cup and said: What do you say about making a libation out of this cup to any god? May I, or not? The man answered: We only prepare, Socrates, just so much as we deem enough. I understand, he said: but I may and must ask the gods to prosper my journey from this to the other world—even so—and so be it according to my prayer. Then raising the cup to his lips, quite readily and cheerfully he drank off the poison. And hitherto most of us had been able to control our sorrow; but now when we saw him drinking, and saw too that he had finished the draught, we could no longer forbear, and in spite of myself my own tears were flowing fast; so that I covered my face and wept, not for him, but at the thought of my own calamity in having to part from such a friend. Nor was I the first; for Crito, when he found himself unable to restrain his tears, had got up, and I followed; and at that moment, Apollodorus, who had been weeping all the time, broke out in a loud and passionate cry which made cowards of us all. Socrates alone retained his calmness: What is this strange outcry? he said. I sent away the women mainly in order that they might not misbehave in this way, for I have been told that a man should die in peace. Be quiet then, and have patience. When we heard his words we were ashamed, and refrained our tears; and he walked about until, as he said, his legs began to fail, and then he lay on his back,

He drinks the poison.

The company of friends are unable to control themselves.

Says Socrates, "A man should die in peace."

according to directions, and the man who gave him the poison now and then looked at his feet and legs; and after a while he pressed his foot hard, and asked him if he could feel; and he said, No; and then his leg, and so upwards and upwards, and showed us that he was cold and stiff. And he felt them himself, and said: When the poison reaches the heart, that will be the end. He was beginning to grow cold about the groin, when he uncovered his face, for he had covered himself up, and said—they were his last words—he said: Crito, I owe a cock to Asclepius; will you remember to pay the debt? The debt shall be paid, said Crito; is there anything else? There was no answer to this question; but in a minute or two a movement was heard, and the attendants uncovered him; his eyes were set, and Crito closed his eyes and mouth.

The debt to Asclepius.

Such was the end, Echecrates, of our friend; concerning whom I may truly say, that of all men of his time whom I have known, he was the wisest and justest and best.

SYMPOSIUM



Plato's dramatic genius finds its fullest expression in the SYMPOSIUM. *The dialogue is packed with a rich variety of experience ranging from the burlesque to the profound. Urbane hospitality, broad humor, a cure for the hiccoughs, drunken by-play, and philosophical discourse make this banquet given by the poet Agathon probably the most brilliant dinner party in history.*

Agathon's guests include the elite of a flourishing Athens, among them Socrates, the comic poet Aristophanes, and Alcibiades, the leader of the projected invasion of Sicily. The company, many of them suffering from the drinking bout of the previous evening, welcomes the suggestion that this evening be spent in praise of love. Each speaks according to his lights, and as personalities and opinions contrast and interweave, the dialogue comes to life. The first speaker, Phaedrus, has little to offer except a trivial rhapsody, while the physician Eryximachus describes love in terms of the principles of medicine. One of the best-known passages in Plato is the speech given by Aristophanes; this is a highly fanciful and predominantly comic account of the original state of man. Agathon's florid discourse is marked rather by high rhetoric than by original thinking, but with Socrates, humorous, sober, and entirely at ease in this worldly company, the direction of the evening changes.

Characteristically, he chooses the dialectic method; he will not simply deliver an opinion, but will show the process

of the soul in arriving at knowledge. In a speech cast in the form of a dialogue with the priestess Diotima, he argues that love is not a god, as the others have assumed, but a spirit mediating between the mortal and divine natures of man. This spirit offers a solution to Plato's dualism of the material and spiritual worlds; the love of one beautiful form can lead, through several stages, to the love of absolute beauty, which is also God. The philosopher progresses from the mutable world to the contemplation of the eternal.

The drunken entrance of Alcibiades rescues the evening from too much solemnity. Underneath the humor of his characterization of Socrates is the implication that Socrates has in truth attained the absolute vision.

SYMPOSIUM

Persons of the Dialogue

APOLLODORUS, *who repeats to his companion the Dialogue which he had heard from Aristodemus, and had already once narrated to Glaucon,* PHAEDRUS, PAUSANIAS, ERYXIMACHUS, ARISTOPHANES, AGATHON, SOCRATES, ALCIBIADES, A TROOP OF REVELLERS

Scene

THE HOUSE OF AGATHON

APOLLODORUS SPEAKS:

CONCERNING the things about which you ask to be informed I believe that I am not ill-prepared with an answer. For the day before yesterday I was coming from my own home at Phalerum to the city, and one of my acquaintance, who had caught sight of me from behind, calling out playfully in the distance, said: Apollodorus, O thou Phalerian[1] man, halt! So I did as I was bid; and then he said, I was looking for you, Apollodorus, only just now, that I might ask you about the speeches in praise of love, which were delivered by Socrates, Alcibiades, and others, at Agathon's supper. Phoenix, the son of Philip, told another person who told me of them; his narrative was very indistinct, but he said that you knew, and I wish that you would give me an account of them. Who, if not you, should be the reporter of the words of your friend? And first tell me, he said, were you present at this meeting?

The speeches delivered at the banquet of Agathon.

Your informant, Glaucon, I said, must have been very indistinct indeed, if you imagine that the occasion was recent; or that I could have been of the party.

Why, yes, he replied, I thought so.

Impossible: I said. Are you ignorant that for many years Agathon has not resided at Athens; and not three have elapsed since I became acquainted with Socrates, and have made it my daily business to know all that he says and

[1] Probably a play of words on φαλαρὸς, "bald-headed."

does? There was a time when I was running about the world, fancying myself to be well employed, but I was really a most wretched being, no better than you are now. I thought that I ought to do anything rather than be a philosopher.

Well, he said, jesting apart, tell me when the meeting occurred.

The banquet took place many years ago when Agathon won his first prize. The speeches had been preserved by Aristodemus.

In our boyhood, I replied, when Agathon won the prize with his first tragedy, on the day after that on which he and his chorus offered the sacrifice of victory.

Then it must have been a long while ago, he said; and who told you—did Socrates?

No, indeed, I replied, but the same person who told Phoenix;—he was a little fellow, who never wore any shoes, Aristodemus, of the deme of Cydathenaeum. He had been at Agathon's feast; and I think that in those days there was no one who was a more devoted admirer of Socrates. Moreover, I have asked Socrates about the truth of some parts of his narrative, and he confirmed them. Then, said Glaucón, let us have the tale over again; is not the road to Athens just made for conversation? And so we walked, and talked of the discourses on love; and therefore, as I said at first, I am not ill-prepared to comply with your request, and will have another rehearsal of them if you like. For to speak or to hear others speak of philosophy always gives me the greatest pleasure, to say nothing of the profit. But when I hear another strain, especially that of you rich men and traders, such conversation displeases me; and I pity you who are my companions, because you think that you are doing something when in reality you are doing nothing. And I dare say that you pity me in return, whom you regard as an

unhappy creature, and very probably you are right. But I certainly know of you what you only think of me—there is the difference.

Companion. I see, Apollodorus, that you are just the same—always speaking evil of yourself, and of others; and I do believe that you pity all mankind, with the exception of Socrates, yourself first of all, true in this to your old name, which, however deserved, I know not how you acquired, of Apollodorus the madman; for you are always raging against yourself and everybody but Socrates.

Apollodorus. Yes, friend, and the reason why I am said to be mad, and out of my wits, is just because I have these notions of myself and you; no other evidence is required.

Com. No more of that, Apollodorus; but let me renew my request that you would repeat the conversation.

Apoll. Well, the tale of love was on this wise:—But perhaps I had better begin at the beginning, and endeavour to give you the exact words of Aristodemus:

Aristodemus the narrator had gone to the banquet on the invitation of Socrates.

He said that he met Socrates fresh from the bath and sandalled; and as the sight of the sandals was unusual, he asked him whither he was going that he had been converted into such a beau:—

To a banquet at Agathon's, he replied, whose invitation to his sacrifice of victory I refused yesterday, fearing a crowd, but promising that I would come today instead; and so I have put on my finery, because he is such a fine man. What say you to going with me unasked?

I will do as you bid me, I replied.

Follow then, he said, and let us demolish the proverb:—

"To the feasts of inferior men the good unbidden go";

instead of which our proverb will run:—

"To the feasts of the good the good unbidden go";

and this alteration may be supported by the authority of Homer himself, who not only demolishes but literally outrages the proverb. For, after picturing Agamemnon as the most valiant of men, he makes Menelaus, who is but a faint-hearted warrior, come unbidden[1] to the banquet of Agamemnon, who is feasting and offering sacrifices, not the better to the worse, but the worse to the better.

Homer violates his own rule.

I rather fear, Socrates, said Aristodemus, lest this may still be my case; and that, like Menelaus in Homer, I shall be the inferior person, who

"To the feasts of the wise unbidden goes."

But I shall say that I was bidden of you, and then you will have to make an excuse.

"Two going together,"

he replied, in Homeric fashion, one or other of them may invent an excuse by the way.[2]

This was the style of their conversation as they went along. Socrates dropped behind in a fit of abstraction, and desired Aristodemus, who was waiting, to go on before him. When he reached the house of Agathon he found the doors wide open, and a comical thing happened. A servant coming out met him, and led him at once into the banqueting-hall in which the guests were reclining, for the banquet

[1] Iliad ii. 408, and xvii. 588.
[2] Iliad x. 224.

was about to begin. Welcome, Aristodemus, said Agathon, as soon as he appeared—you are just in time to sup with us; if you come on any other matter put it off, and make one of us, as I was looking for you yesterday and meant to have asked you, if I could have found you. But what have you done with Socrates?

Aristodemus is welcome on his own account, but where is his inseparable companion?

I turned round, but Socrates was nowhere to be seen; and I had to explain that he had been with me a moment before, and that I came by his invitation to the supper.

You were quite right in coming, said Agathon; but where is he himself?

He was behind me just now, as I entered, he said, and I cannot think what has become of him.

Go and look for him, boy, said Agathon, and bring him in; and do you, Aristodemus, meanwhile take the place by Eryximachus.

The servant then assisted him to wash, and he lay down, and presently another servant came in and reported that our friend Socrates had retired into the portico of the neighbouring house. "There he is fixed," said he, "and when I call to him he will not stir."

How strange, said Agathon; then you must call him again, and keep calling him.

Let him alone, said my informant; he has a way of stopping anywhere and losing himself without any reason. I believe that he will soon appear; do not therefore disturb him.

Well, if you think so, I will leave him, said Agathon. And then, turning to the servants, he added, "Let us have supper without waiting for him. Serve up whatever you please, for

The courtesy of Agathon.

there is no one to give you orders; hitherto I have never left you to yourselves. But on this occasion imagine that you are our hosts, and that I and the company are your guests; treat us well, and then we shall commend you." After this, supper was served, but still no Socrates; and during the meal Agathon several times expressed a wish to send for him, but Aristodemus objected; and at last when the feast was about half over—for the fit, as usual, was not of long duration—Socrates entered. Agathon, who was reclining alone at the end of the table, begged that he would take the place next to him; that "I may touch you," he said, "and have the benefit of that wise thought which came into your mind in the portico, and is now in your possession; for I am certain that you would not have come away until you had found what you sought."

At length Socrates enters; the compliments which pass between him and Agathon.

How I wish, said Socrates, taking his place as he was desired, that wisdom could be infused by touch, out of the fuller into the emptier man, as water runs through wool out of a fuller cup into an emptier one; if that were so, how greatly should I value the privilege of reclining at your side! For you would have filled me full with a stream of wisdom plenteous and fair; whereas my own is of a very mean and questionable sort, no better than a dream. But yours is bright and full of promise, and was manifested forth in all the splendour of youth the day before yesterday, in the presence of more than thirty thousand Hellenes.

You are mocking, Socrates, said Agathon, and ere long you and I will have to determine who bears off the palm of wisdom—of this Dionysus shall be the judge; but at present you are better occupied with supper.

Socrates took his place on the couch, and supped with the rest; and then libations were offered, and after a hymn had been sung to the god, and there had been the usual ceremonies, they were about to commence drinking, when Pausanias said, And now, my friends, how can we drink with least injury to ourselves? I can assure you that I feel severely the effect of yesterday's potations, and must have time to recover; and I suspect that most of you are in the same predicament, for you were of the party yesterday. Consider then: How can the drinking be made easiest?

The good advice of Pausanias.

I entirely agree, said Aristophanes, that we should, by all means, avoid hard drinking, for I was myself one of those who were yesterday drowned in drink.

Men who drank hard yesterday should avoid drinking to-day.

I think that you are right, said Eryximachus, the son of Acumenus; but I should still like to hear one other person speak: Is Agathon able to drink hard?

I am not equal to it, said Agathon.

Then, said Eryximachus, the weak heads like myself, Aristodemus, Phaedrus, and others who never can drink, are fortunate in finding that the stronger ones are not in a drinking mood. (I do not include Socrates, who is able either to drink or to abstain, and will not mind, whichever we do.). Well, as none of the company seem disposed to drink much, I may be forgiven for saying, as a physician, that drinking deep is a bad practice, which I never follow, if I can help, and certainly do not recommend to another, least of all to any one who still feels the effects of yesterday's carouse.

I always do what you advise, and especially what you prescribe as a physician, rejoined Phaedrus the Myrrhinu-

sian, and the rest of the company, if they are wise, will do the same.

It was agreed that drinking was not to be the order of the day, but that they were all to drink only so much as they pleased.

Then, said Eryximachus, as you are all agreed that drinking is to be voluntary, and that there is to be no compulsion, I move, in the next place, that the flute-girl, who has just made her appearance, be told to go away and play to herself, or, if she likes, to the women who are within. To-day let us have conversation instead; and, if you will allow me, I will tell you what sort of conversation. This proposal having been accepted, Eryximachus proceeded as follows:—

I will begin, he said, after the manner of Melanippe in Euripides,

"Not mine the word"

Eryximachus descants upon the neglect of the poets to hymn Love's praises.

which I am about to speak, but that of Phaedrus. For often he says to me in an indignant tone:—"What a strange thing it is, Eryximachus, that, whereas other gods have poems and hymns made in their honour, the great and glorious god, Love, has no encomiast among all the poets who are so many. There are the worthy Sophists too—the excellent Prodicus, for example—who have descanted in prose on the virtues of Heracles and other heroes; and, what is still more extraordinary, I have met with a philosophical work in which the utility of salt has been made the theme of an eloquent discourse; and many other like things have had a like honour bestowed upon them. And only to think that there should have been an eager interest created about them,

and yet that to this day no one has ever dared worthily to hymn Love's praises! So entirely has this great deity been neglected." Now in this Phaedrus seems to me to be quite right, and therefore I want to offer him a contribution; also I think that at the present moment we who are here assembled cannot do better than honour the god Love. If you agree with me, there will be no lack of conversation; for I mean to propose that each of us in turn, going from left to right, shall make a speech in honour of Love. Let him give us the best which he can; and Phaedrus, because he is sitting first on the left hand, and because he is the father of the thought, shall begin.

No one will vote against you, Eryximachus, said Socrates. How can I oppose your motion, who profess to understand nothing but matters of love? Nor, I presume, will Agathon and Pausanias; and there can be no doubt of Aristophanes, whose whole concern is with Dionysus and Aphrodite; nor will any one disagree of those whom I see around me. The proposal, as I am aware, may seem rather hard upon us whose place is last; but we shall be contented if we hear some good speeches first. Let Phaedrus begin the praise of Love, and good luck to him. All the company expressed their assent, and desired him to do as Socrates bade him.

It is agreed to make a succession of speeches in his honour.

Aristodemus did not recollect all that was said, nor do I recollect all that he related to me; but I will tell you what I thought most worthy of remembrance, and what the chief speakers said.

Phaedrus began by affirming that Love is a mighty god, and wonderful among gods and men, but especially wonderful in his birth. For he is the eldest of the gods, which is an honour to him; and a proof of his claim to this honour

is, that of his parents there is no memorial; neither poet nor prose-writer has ever affirmed that he had any. As Hesiod says:—

> *"First Chaos came, and then broad-bosomed Earth,*
> *The everlasting seat of all that is,*
> *And Love."*

In other words, after Chaos, the Earth and Love, these two, came into being. Also Parmenides sings of Generation:

> *"First in the train of gods, he fashioned Love."*

Love is the eldest of the gods, and the source of the greatest good. For an honourable love is the best incentive to virtue.

And Acusilaus agrees with Hesiod. Thus numerous are the witnesses who acknowledge Love to be the eldest of the gods. And not only is he the eldest, he is also the source of the greatest benefits to us. For I know not any greater blessing to a young man who is beginning life than a virtuous lover, or to the lover than a beloved youth. For the principle which ought to be the guide of men who would nobly live—that principle, I say, neither kindred, nor honour, nor wealth, nor any other motive is able to implant so well as love. Of what am I speaking? Of the sense of honour and dishonour, without which neither States nor individuals ever do any good or great work. And I say that a lover who is detected in doing any dishonourable act, or submitting through cowardice when any dishonour is done to him by another, will be more pained at being detected by his beloved than at being seen by his father, or by his companions, or by any one else. The beloved too, when he is found in any disgraceful situation, has the

same feeling about his lover. And if there were only some way of contriving that a state or an army should be made up of lovers and their loves, they would be the very best governors of their own city, abstaining from all dishonour, and emulating one another in honour; and when fighting at each other's side, although a mere handful, they would overcome the world. For what lover would not choose rather to be seen by all mankind than by his beloved, either when abandoning his post or throwing away his arms? He would be ready to die a thousand deaths rather than endure this. Or who would desert his beloved or fail him in the hour of danger? The veriest coward would become an inspired hero, equal to the bravest, at such a time; Love would inspire him. That courage which, as Homer says, the god breathes into the souls of some heroes, Love of his own nature infuses into the lover.

Love has made men and women dare to die for their beloved. The examples of Alcestis and Achilles.

Love will make men dare to die for their beloved—love alone; and women as well as men. Of this, Alcestis, the daughter of Pelias, is a monument to all Hellas; for she was willing to lay down her life on behalf of her husband, when no one else would, although he had a father and mother; but the tenderness of her love so far exceeded theirs, that she made them seem to be strangers in blood to their own son, and in name only related to him; and so noble did this action of hers appear to the gods, as well as to men, that among the many who have done virtuously she is one of the very few to whom, in admiration of her noble action, they have granted the privilege of returning alive to earth; such exceeding honour is paid by the gods to the devotion and virtue of love. But Orpheus, the son of Oeagrus, the harper, they sent empty away, and presented to him an

apparition only of her whom he sought, but herself they would not give up, because he showed no spirit; he was only a harp-player, and did not dare like Alcestis to die for love, but was contriving how he might enter Hades alive; moreover, they afterwards caused him to suffer death at the hands of women, as the punishment of his cowardliness. Very different was the reward of the true love of Achilles towards his lover Patroclus—his lover and not his love (the notion that Patroclus was the beloved one is a foolish error into which Aeschylus has fallen, for Achilles was surely the fairer of the two, fairer also than all the other heroes; and, as Homer informs us, he was still beardless, and younger far). And greatly as the gods honour the virtue of love, still the return of love on the part of the beloved to the lover is more admired and valued and rewarded by them, for the lover is more divine; because he is inspired by God. Now Achilles was quite aware, for he had been told by his mother, that he might avoid death and return home, and live to a good old age, if he abstained from slaying Hector. Nevertheless he gave his life to revenge his friend, and dared to die, not only in his defence, but after he was dead. Wherefore the gods honoured him even above Alcestis, and sent him to the Islands of the Blest. These are my reasons for affirming that Love is the eldest and noblest and mightiest of the gods, and the chiefest author and giver of virtue in life, and of happiness after death.

This, or something like this, was the speech of Phaedrus; and some other speeches followed which Aristodemus did not remember; the next which he repeated was that of Pausanias. Phaedrus, he said, the argument has not been set before us, I think, quite in the right form;—we should not be called upon to praise Love in such an indiscriminate

manner. If there were only one Love, then what you said would be well enough; but since there are more Loves than one, you should have begun by determining which of them was to be the theme of our praises. I will amend this defect; and first of all I will tell you which Love is deserving of praise, and then try to hymn the praiseworthy one in a manner worthy of him. For we all know that Love is inseparable from Aphrodite, and if there were only one Aphrodite there would be only one Love; but as there are two goddesses there must be two Loves. And am I not right in asserting that there are two goddesses? The elder one, having no mother, who is called the heavenly Aphrodite—she is the daughter of Uranus; the younger, who is the daughter of Zeus and Dione—her we call common; and the Love who is her fellow-worker is rightly named common, as the other love is called heavenly. All the gods ought to have praise given to them, but not without distinction of their natures; and therefore I must try to distinguish the characters of the two Loves. Now actions vary according to the manner of their performance. Take, for example, that which we are now doing, drinking, singing and talking—these actions are not in themselves either good or evil, but they turn out in this or that way according to the mode of performing them; and when well done they are good, and when wrongly done they are evil; and in like manner not every love, but only that which has a noble purpose, is noble and worthy of praise. The Love who is the offspring of the common Aphrodite is essentially common, and has no discrimination, being such as the meaner sort of men feel, and is apt to be of women as well as of youths, and is of the body rather than of the soul—the most foolish beings are the objects of

The spiritual and the common love derived from the heavenly and the earthly Aphrodite.

this love which desires only to gain an end, but never thinks of accomplishing the end nobly, and therefore does good and evil quite indiscriminately. The goddess who is his mother is far younger than the other, and she was born of the union of the male and female, and partakes of both. But the offspring of the heavenly Aphrodite is derived from a mother in whose birth the female has no part,—she is from the male only; this is that love which is of youths, and the goddess being older, there is nothing of wantonness in her. Those who are inspired by this love turn to the male, and delight in him who is the more valiant and intelligent nature; any one may recognise the pure enthusiasts in the very character of their attachments. For they love not boys, but intelligent beings whose reason is beginning to be developed, much about the time at which their beards begin to grow. And in choosing young men to be their companions, they mean to be faithful to them, and pass their whole life in company with them, not to take them in their inexperience, and deceive them, and play the fool with them, or run away from one to another of them. But the love of young boys should be forbidden by law, because their future is uncertain; they may turn out good or bad, either in body or soul, and much noble enthusiasm may be thrown away upon them; in this matter the good are a law to themselves, and the coarser sort of lovers ought to be restrained by force, as we restrain or attempt to restrain them from fixing their affections on women of free birth. These are the persons who bring a reproach on love; and some have been led to deny the lawfulness of such attachments because they see the impropriety and evil of them; for surely nothing that is decorously and lawfully done can justly be censured.

The higher love is of the male, which may be a divine inspiration, and which may also be grossly abused.

The feeling about male loves differs in the different states of Hellas.

Now here and in Lacedaemon the rules about love are perplexing, but in most cities they are simple and easily intelligible; in Elis and Boeotia, and in countries having no gifts of eloquence, they are very straightforward; the law is simply in favour of these connexions, and no one, whether young or old, has anything to say to their discredit; the reason being, as I suppose, that they are men of few words in those parts, and therefore the lovers do not like the trouble of pleading their suit. In Ionia and other places, and generally in countries which are subject to the barbarians, the custom is held to be dishonourable; lovers of youths share the evil repute in which philosophy and gymnastic are held, because they are inimical to tyranny; for the interests of rulers require that their subjects should be poor in spirit; and that there should be no strong bond of friendship or society among them, which love, above all other motives, is likely to inspire, as our Athenian tyrants learned by experience; for the love of Aristogeiton and the constancy of Harmodius had a strength which undid their power. And, therefore, the ill-repute into which these attachments have fallen is to be ascribed to the evil condition of those who make them to be ill-reputed; that is to say, to the self-seeking of the governors and the cowardice of the governed; on the other hand, the indiscriminate honour which is given to them in some countries is attributable to the laziness of those who hold this opinion of them. In our own country a far better principle prevails, but, as I was saying, the explanation of it is rather perplexing. For, observe that open loves are held to be more honourable than secret ones, and that the love of the noblest and highest, even if their persons are less beautiful than others, is especially honour-

able. Consider, too, how great is the encouragement which all the world gives to the lover; neither is he supposed to be doing anything dishonourable; but if he succeeds he is praised, and if he fails he is blamed. And in the pursuit of his love the custom of mankind allows him to do many strange things, which philosophy would bitterly censure if they were done from any motive of interest, or wish for office or power. He may pray, and entreat, and supplicate, and swear, and lie on a mat at the door, and endure a slavery worse than that of any slave—in any other case friends and enemies would be equally ready to prevent him, but now there is no friend who will be ashamed of him and admonish him, and no enemy will charge him with meanness or flattery; the actions of a lover have a grace which ennobles them; and custom has decided that they are highly commendable and that there is no loss of character in them; and, what is strangest of all, he only may swear and forswear himself (so men say), and the gods will forgive his transgression, for there is no such thing as a lover's oath. Such is the entire liberty which gods and men have allowed the lover, according to the custom which prevails in our part of the world. From this point of view a man fairly argues that in Athens to love and to be loved is held to be a very honourable thing. But when parents forbid their sons to talk with their lovers, and place them under a tutor's care, who is appointed to see to these things, and their companions and equals cast in their teeth anything of the sort which they may observe, and their elders refuse to silence the reprovers and do not rebuke them—any one who reflects on all this will, on the contrary, think that we hold these practices to be most disgraceful. But, as I was saying at first, the truth as I imagine is, that whether

Custom allows the lover to do strange things.

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such practices are honourable or whether they are dishonourable is not a simple question; they are honourable to him who follows them honourably, dishonourable to him who follows them dishonourably. There is dishonour in yielding to the evil, or in an evil manner; but there is honour in yielding to the good, or in an honourable manner. Evil is the vulgar lover who loves the body rather than the soul, inasmuch as he is not even stable, because he loves a thing which is in itself unstable, and therefore when the bloom of youth which he was desiring is over, he takes wing and flies away, in spite of all his words and promises; whereas the love of the noble disposition is lifelong, for it becomes one with the everlasting. The custom of our country would have both of them proven well and truly, and would have us yield to the one sort of lover and avoid the other, and therefore encourages some to pursue, and others to fly; testing both the lover and beloved in contests and trials, until they show to which of the two classes they respectively belong. And this is the reason why, in the first place, a hasty attachment is held to be dishonourable, because time is the true test of this as of most other things; and secondly there is a dishonour in being overcome by the love of money, or of wealth, or of political power, whether a man is frightened into surrender by the loss of them, or, having experienced the benefits of money and political corruption, is unable to rise above the seductions of them. For none of these things are of a permanent or lasting nature; not to mention that no generous friendship ever sprang from them. There remains, then, only one way of honourable attachment which custom allows in the beloved, and this is the way

The true love is the love of the soul, which has no regard to beauty or money or power, and which when tested by time is found to be enduring.

of virtue; for as we admitted that any service which the lover does to him is not to be accounted flattery or a dishonour to himself, so the beloved has one way only of voluntary service which is not dishonourable, and this is virtuous service.

For we have a custom, and according to our custom any one who does service to another under the idea that he will be improved by him either in wisdom, or in some other particular of virtue—such a voluntary service, I say, is not to be regarded as a dishonour, and is not open to the charge of flattery. And these two customs, one the love of youth, and the other the practice of philosophy and virtue in general, ought to meet in one, and then the beloved may honourably indulge the lover. For when the lover and beloved come together, having each of them a law, and the lover thinks that he is right in doing any service which he can to his gracious loving one; and the other that he is right in showing any kindness which he can to him who is making him wise and good; the one capable of communicating wisdom and virtue, the other seeking to acquire them with a view to education and wisdom; when the two laws of love are fulfilled and meet in one—then, and then only, may the beloved yield with honour to the lover. Nor when love is of this disinterested sort is there any disgrace in being deceived, but in every other case there is equal disgrace in being or not being deceived. For he who is gracious to his lover under the impression that he is rich, and is disappointed of his gains because he turns out to be poor, is disgraced all the same: for he has done his best to show that he would give himself up to any one's "uses base" for the sake of money; but this is not honourable. And on the same prin-

Love is fellow-service; and the love of youth and the practice of philosophy should meet in one.

ciple, he who gives himself to a lover because he is a good man, and in the hope that he will be improved by his company, shows himself to be virtuous, even though the object of his affection turn out to be a villain, and to have no virtue; and if he is deceived he has committed a noble error. For he has proved that for his part he will do anything for anybody with a view to virtue and improvement, than which there can be nothing nobler. Thus noble in every case is the acceptance of another for the sake of virtue. This is that love which is the love of the heavenly goddess, and is heavenly, and of great price to individuals and cities, making the lover and the beloved alike eager in the work of their own improvement. But all other loves are the offspring of the other, who is the common goddess. To you, Phaedrus, I offer this my contribution in praise of love, which is as good as I could make extempore.

Aristophanes has the hiccough, and Eryximachus speaks in his turn.

Pausanias came to a pause—this is the balanced way in which I have been taught by the wise to speak; and Aristodemus said that the turn of Aristophanes was next, but either he had eaten too much, or from some other cause he had the hiccough, and was obliged to change turns with Eryximachus the physician, who was reclining on the couch below him. Eryximachus, he said, you ought either to stop my hiccough, or to speak in my turn until I have left off.

I will do both, said Eryximachus: I will speak in your turn, and do you speak in mine; and while I am speaking let me recommend you to hold your breath, and if after you have done so for some time the hiccough is no better, then gargle with a little water; and if it still continues, tickle your nose with something and sneeze; and if you sneeze once or twice, even the most violent hiccough is sure to go.

I will do as you prescribe, said Aristophanes, and now get on.

Medicine is the knowledge of the loves and desires of the body, which are twofold.

Eryximachus spoke as follows: Seeing that Pausanias made a fair beginning, and but a lame ending, I must endeavour to supply his deficiency. I think that he has rightly distinguished two kinds of love. But my art further informs me that the double love is not merely an affection of the soul of man towards the fair, or towards anything, but is to be found in the bodies of all animals and in productions of the earth, and I may say in all that is; such is the conclusion which I seem to have gathered from my own art of medicine, whence I learn how great and wonderful and universal is the deity of love, whose empire extends over all things, divine as well as human. And from medicine I will begin that I may do honour to my art. There are in the human body these two kinds of love, which are confessedly different and unlike, and being unlike, they have loves and desires which are unlike; and the desire of the healthy is one, and the desire of the diseased is another; and as Pausanias was just now saying that to indulge good men is honourable, and bad men dishonourable:— so too in the body the good and healthy elements are to be indulged, and the bad elements and the elements of disease are not to be indulged, but discouraged. And this is what the physician has to do, and in this the art of medicine consists: for medicine may be regarded generally as the knowledge of the loves and desires of the body, and how to satisfy them or not; and the best physician is he who is able to separate fair love from foul, or to convert one into the other; and he who knows how to eradicate and how to implant love, whichever is required, and can reconcile the most hostile elements in the constitution and

make them loving friends, is a skilful practitioner. Now the most hostile are the most opposite, such as hot and cold, bitter and sweet, moist and dry, and the like. And my ancestor, Asclepius, knowing how to implant friendship and accord in these elements, was the creator of our art, as our friends the poets here tell us, and I believe them; and not only medicine in every branch, but the arts of gymnastic and husbandry are under his dominion. Any one who pays the least attention to the subject will also perceive that in music there is the same reconciliation of opposites; and I suppose that this must have been the meaning of Heracleitus, although his words are not accurate; for he says that The One is united by disunion, like the harmony of the bow and the lyre. Now there is an absurdity in saying that harmony is discord or is composed of elements which are still in a state of discord. But what he probably meant was, that harmony is composed of differing notes of higher or lower pitch which disagreed once, but are now reconciled by the art of music; for if the higher and lower notes still disagreed, there could be no harmony,—clearly not. For harmony is a symphony, and symphony is an agreement; but an agreement of disagreements while they disagree there cannot be; you cannot harmonize that which disagrees. In like manner rhythm is compounded of elements short and long, once differing and now in accord; which accordance, as in the former instance, medicine, so in all these other cases, music implants, making love and unison to grow up among them; and thus music, too, is concerned with the principles of love in their application to harmony and rhythm. Again, in the essential nature of harmony and rhythm there is no difficulty in discerning love which has not yet become

Harmony is the reconciliation, not of opposite elements, but of elements which disagreed once, and are now harmonized.

double. But when you want to use them in actual life, either in the composition of songs or in the correct performance of airs or meters composed already, which latter is called education, then the difficulty begins, and the good artist is needed. Then the old tale has to be repeated of fair and heavenly love—the love of Urania the fair and heavenly muse, and of the duty of accepting the temperate, and those who are as yet intemperate only that they may become temperate, and of preserving their love; and again, of the vulgar Polyhymnia, who must be used with circumspection that the pleasure be enjoyed, but may not generate licentiousness; just as in my own art it is a great matter so to regulate the desires of the epicure that he may gratify his tastes without the attendant evil of disease. Whence I infer that in music, in medicine, in all other things human as well as divine, both loves ought to be noted as far as may be, for they are both present.

The course of the seasons is also full of both these principles; and when, as I was saying, the elements of hot and cold, moist and dry, attain the harmonious love of one another and blend in temperance and harmony, they bring to men, animals, and plants health and plenty, and do them no harm; whereas the wanton love, getting the upper hand and affecting the seasons of the year, is very destructive and injurious, being the source of pestilence, and bringing many other kinds of diseases on animals and plants; for hoarfrost and hail and blight spring from the excesses and disorders of these elements of love, which to know in relation to the revolutions of the heavenly bodies and the seasons of the year is termed astronomy. Furthermore, all sacrifices and the whole province of divination, which is the art of com-

The harmony of the true and false love may be discerned in men and animals, in the seasons, in the whole province of divination.

munion between gods and men—these, I say, are concerned only with the preservation of the good and the cure of the evil love. For all manner of impiety is likely to ensue if, instead of accepting and honouring and reverencing the harmonious love in all his actions, a man honours the other love, whether in his feelings towards gods or parents, towards the living or the dead. Wherefore the business of divination is to see to these loves and to heal them, and divination is the peacemaker of gods and men, working by a knowledge of the religious or irreligious tendencies which exist in human loves. Such is the great and mighty, or rather omnipotent force of love in general. And the love, more especially, which is concerned with the good, and which is perfected in company with temperance and justice, whether among gods or men, has the greatest power, and is the source of all our happiness and harmony, and makes us friends with the gods who are above us, and with one another. I dare say that I too have omitted several things which might be said in praise of Love, but this was not intentional, and you, Aristophanes, may now supply the omission or take some other line of commendation; for I perceive that you are rid of the hiccough.

Yes, said Aristophanes, who followed, the hiccough is gone; not, however, until I applied the sneezing; and I wonder whether the harmony of the body has a love of such noises and ticklings, for I no sooner applied the sneezing than I was cured.

Eryximachus said: Beware, friend Aristophanes, although you are going to speak, you are making fun of me; and I shall have to watch and see whether I cannot have a laugh at your expense, when you might speak in peace.

You are quite right, said Aristophanes, laughing. I will unsay my words; but do you please not to watch me, as I

fear that in the speech which I am about to make, instead of others laughing with me, which is to the manner born of our muse and would be all the better, I shall only be laughed at by them.

Do you expect to shoot your bolt and escape, Aristophanes? Well, perhaps if you are very careful and bear in mind that you will be called to account, I may be induced to let you off.

Aristophanes professed to open another vein of discourse; he had a mind to praise Love in another way, unlike that either of Pausanias or Eryximachus. Mankind, he said, judging by their neglect of him, have never, as I think, at all understood the power of Love. For if they had understood him they would surely have built noble temples and altars, and offered solemn sacrifices in his honour; but this is not done, and most certainly ought to be done: since of all the gods he is the best friend of men, the helper and the healer of the ills which are the great impediment to the happiness of the race. I will try to describe his power to you, and you shall teach the rest of the world what I am teaching you. In the first place, let me treat of the nature of man and what has happened to it; for the original human nature was not like the present, but different. The sexes were not two as they are now, but originally three in number; there was man, woman, and the union of the two, having a name corresponding to this double nature, which had once a real existence, but is now lost, and the word "Androgynous" is only preserved as a term of reproach. In the second place, the primeval man was round, his back and sides forming a circle; and he had four hands and four feet, one head with two faces, looking opposite ways, set on a round neck

The original human nature unlike the present. The three sexes; their form and origin.

and precisely alike; also four ears, two privy members, and the remainder to correspond. He could walk upright as men now do, backwards or forwards as he pleased, and he could also roll over and over at a great pace, turning on his four hands and four feet, eight in all, like tumblers going over and over with their legs in the air; this was when he wanted to run fast. Now, the sexes were three, and such as I have described them; because the sun, moon, and earth are three; and the man was originally the child of the sun, the woman of the earth, and the man-woman of the moon, which is made up of sun and earth, and they were all round and moved round and round like their parents. Terrible was their might and strength, and the thoughts of their hearts were great, and they made an attack upon the gods; of them is told the tale of Otys and Ephialtes who, as Homer says, dared to scale heaven, and would have laid hands upon the gods. Doubt reigned in the celestial councils. Should they kill them and annihilate the race with thunderbolts, as they had done the giants, then there would be an end of the sacrifices and worship which men offered to them; but, on the other hand, the gods could not suffer their insolence to be unrestrained. At last, after a good deal of reflection, Zeus discovered a way. He said: "Methinks I have a plan which will humble their pride and improve their manners; men shall continue to exist, but I will cut them in two and then they will be diminished in strength and increased in numbers; this will have the advantage of making them more profitable to us. They shall walk upright on two legs, and if they continue insolent and will not be quiet, I will split them again and they shall hop about on a single leg." He spoke and cut men in two, like a sorb-apple which is halved

Their rebellious spirit.

Various operations are performed on them by the command of Zeus.

for pickling, or as you might divide an egg with a hair; and as he cut them one after another, he bade Apollo give the face and the half of the neck a turn in order that the man might contemplate the section of himself: he would thus learn a lesson of humility. Apollo was also bidden to heal their wounds and compose their forms. So he gave a turn to the face and pulled the skin from the sides all over that which in our language is called the belly, like the purses which draw in, and he made one mouth at the centre, which he fastened in a knot (the same which is called the navel); he also moulded the breast and took out most of the wrinkles, much as a shoemaker might smooth leather upon a last; he left a few, however, in the region of the belly and navel, as a memorial of the primeval state. After the division the two parts of man, each desiring his other half, came together, and throwing their arms about one another, entwined in mutual embraces, longing to grow into one; they were on the point of dying from hunger and self-neglect, because they did not like to do anything apart; and when one of the halves died and the other survived, the survivor sought another mate, man or woman, as we call them,—being the sections of entire men or women,—and clung to that. They were being destroyed, when Zeus in pity of them invented a new plan: he turned the parts of generation round to the front, for this had not been always their position, and they sowed the seed no longer as hitherto like grasshoppers in the ground, but in one another; and after the transposition the male generated in the female in order that by mutual embraces of man and woman they might breed, and the race might continue; or if man came to man they might be satisfied, and rest, and go their ways to the business of life:

The two halves wander about longing after one another.

so ancient is the desire of one another which is implanted in us, reuniting our original nature, making one of two, and healing the state of man. Each of us when separated, having one side only, like a flat fish, is but the indenture of a man, and he is always looking for his other half. Men who are a section of that double nature which was once called Androgynous are lovers of women; adulterers are generally of this breed, and also adulterous women who lust after men: the women who are a section of the woman do not care for men, but have female attachments; the female companions are of this sort. But they who are a section of the male, follow the male, and while they are young, being slices of the original man, they hang about men and embrace them, and they are themselves the best of boys and youths, because they have the most manly nature. Some indeed assert that they are shameless, but this is not true; for they do not act thus from any want of shame, but because they are valiant and manly, and have a manly countenance, and they embrace that which is like them. And these when they grow up become our statesmen, and these only, which is a great proof of the truth of what I am saying. When they reach manhood they are lovers of youth, and are not naturally inclined to marry or beget children,—if at all, they do so only in obedience to the law; but they are satisfied if they may be allowed to live with one another unwedded; and such a nature is prone to love and ready to return love, always embracing that which is akin to him. And when one of them meets with his other half, the actual half of himself, whether he be a lover of youth or a lover of another sort, the pair are lost in an

The characters of men and women depend upon the nature from which they were originally severed.

The strong presentiment which lovers have of they know not what.

amazement of love and friendship and intimacy, and one will not be out of the other's sight, as I may say, even for a moment: these are the people who pass their whole lives together; yet they could not explain what they desire of one another. For the intense yearning which each of them has towards the other does not appear to be the desire of lover's intercourse, but of something else which the soul of either evidently desires and cannot tell, and of which she has only a dark and doubtful presentiment. Suppose Hephaestus, with his instruments, to come to the pair who are lying side by side and to say to them, "What do you people want of one another?" they would be unable to explain. And suppose further, that when he saw their perplexity he said: "Do you desire to be wholly one; always day and night to be in one another's company? for if this is what you desire, I am ready to melt you into one and let you grow together, so that being two you shall become one, and while you live a common life as if you were a single man, and after your death in the world below still be one departed soul instead of two—I ask whether this is what you lovingly desire, and whether you are satisfied to attain this?"—there is not a man of them who when he heard the proposal would deny or would not acknowledge that this meeting and melting into one another, thus becoming one instead of two, was the very expression of his ancient need. And the reason is that human nature was originally one and we were a whole, and the desire and pursuit of the whole is called love. There was a time, I say, when we were one, but now because of the wickedness of mankind God has dispersed us, as the Arcadians were dispersed into villages by the Lacedaemonians. And if we are not obedient to the gods, there is a danger that we

Worse may yet befall men un-

shall be split up again and go about in *basso-rilievo,* like the profile figures having only half a nose which are sculptured on monuments, and that we shall be like tallies. Wherefore let us exhort all men to piety, that we may avoid evil, and obtain the good, of which Love is to us the lord and minister; and let no one oppose him—he is the enemy of the gods who opposes him. For if we are friends of the God and at peace with him we shall find our own true loves, which rarely happens in this world at present. I am serious, and therefore I must beg Eryximachus not to make fun or to find any allusion in what I am saying to Pausanias and Agathon, who, as I suspect, are both of the manly nature, and belong to the class which I have been describing. But my words have a wider application—they include men and women everywhere; and I believe that if our loves were perfectly accomplished, and each one returning to his primeval nature had his original true love, then our race would be happy. And if this would be best of all, the best in the next degree and under present circumstances must be the nearest approach to such an union; and that will be the attainment of a congenial love. Wherefore, if we would praise him who has given to us the benefit, we must praise the god Love, who is our greatest benefactor, both leading us in this life back to our own nature, and giving us high hopes for the future, for he promises that if we are pious, he will restore us to our original state, and heal us and make us happy and blessed. This, Eryximachus, is my discourse of love, which, although different from yours, I must beg you to leave unassailed by the shafts of your ridicule, in order that each may have his turn; each, or rather either, for Agathon and Socrates are the only ones left.

less they worship the gods: they may be not halved only, but quartered.

Aristophanes deprecates ridicule.

Indeed, I am not going to attack you, said Eryximachus, for I thought your speech charming, and did I not know that Agathon and Socrates are masters in the art of love, I should be really afraid that they would have nothing to say, after the world of things which have been said already. But, for all that, I am not without hopes.

Socrates said: You played your part well, Eryximachus; but if you were as I am now, or rather as I shall be when Agathon has spoken, you would, indeed, be in a great strait.

You want to cast a spell over me, Socrates, said Agathon, in the hope that I may be disconcerted at the expectation raised among the audience that I shall speak well.

I should be strangely forgetful, Agathon, replied Socrates, of the courage and magnanimity which you showed when your own compositions were about to be exhibited, and you came upon the stage with the actors and faced the vast theatre altogether undismayed, if I thought that your nerves could be fluttered at a small party of friends.

Do you think, Socrates, said Agathon, that my head is so full of the theatre as not to know how much more formidable to a man of sense a few good judges are than many fools?

Nay, replied Socrates, I should be very wrong in attributing to you, Agathon, that or any other want of refinement. And I am quite aware that if you happened to meet with any whom you thought wise, you would care for their opinion much more than for that of the many. But then we, having been a part of the foolish many in the theatre, cannot be regarded as the select wise; though I know that if you chanced to be in the presence, not of one of ourselves, but of some really wise man, you would be ashamed of disgracing yourself before him—would you not?

Yes, said Agathon. 194

But before the many you would not be ashamed, if you thought that you were doing something disgraceful in their presence?

Here Phaedrus interrupted them, saying: Do not answer him, my dear Agathon; for if he can only get a partner with whom he can talk, especially a good-looking one, he will no longer care about the completion of our plan. Now, I love to hear him talk; but just at present I must not forget the encomium on Love which I ought to receive from him and from every one. When you and he have paid your tribute to the god, then you may talk.

Socrates is not allowed to talk.

Very good, Phaedrus, said Agathon; I see no reason why I should not proceed with my speech, as I shall have many other opportunities of conversing with Socrates. Let me say first how I ought to speak, and then speak:—

The previous speakers, instead of praising the god Love, or unfolding his nature, appear to have congratulated mankind on the benefits which he confers upon them. But I would rather praise the god first, and then speak of his gifts; this is always the right way of praising everything. May I say without impiety or offence, that of all the blessed gods he is the most blessed because he is the fairest and best? And he is the fairest: for, in the first place, he is the youngest, and of his youth he is himself the witness, fleeing out of the way of age, who is swift enough, swifter truly than most of us like:—Love hates him and will not come near him; but youth and love live and move together—like to like, as the proverb says. Many things were said by Phaedrus about Love in which I agree with him; but I cannot agree that he

The god Love should be praised on his own account, and not for the benefits which he confers upon mankind.

is older than Iapetus and Cronos:—not so; I maintain him to be the youngest of the gods, and youthful ever. The ancient doings among the gods of which Hesiod and Parmenides spoke, if the tradition of them be true, were done of Necessity and not of Love; had Love been in those days, there would have been no chaining or mutilation of the gods, or other violence, but peace and sweetness, as there is now in heaven, since the rule of Love began. Love is young and also tender; he ought to have a poet like Homer to describe his tenderness, as Homer says of Ate, that she is a goddess and tender:—

Love is not old, but young and tender;

"Her feet are tender, for she set her steps,
Not on the ground but on the heads of men":

herein is an excellent proof of her tenderness,—that she walks not upon the hard but upon the soft. Let us adduce a similar proof of the tenderness of Love; for he walks not upon the earth, nor yet upon the skulls of men, which are not so very soft, but in the hearts and souls of both gods and men, which are of all things the softest: in them he walks and dwells and makes his home. Not in every soul without exception, for where there is hardness he departs, where there is softness there he dwells; and nestling always with his feet and in all manner of ways in the softest of soft places, how can he be other than the softest of all things? Of a truth he is the tenderest as well as the youngest, and also he is of flexile form; for if he were hard and without flexure he could not enfold all things, or wind his way into and out of every soul of man undiscovered. And a proof of his flexibility and symmetry of form is his grace, which is universally admitted to

soft;

be in an especial manner the attribute of Love; ungrace and love are always at war with one another. The fairness of his complexion is revealed by his habitation among the flowers; for he dwells not amid bloomless or fading beauties, whether of body or soul or aught else, but in the place of flowers and scents, there he sits and abides. Concerning the beauty of the god I have said enough; and yet there remains much more which I might say. Of his virtue I have now to speak: his greatest glory is that he can neither do nor suffer wrong to or from any god or any man; for he suffers not by force if he suffers; force comes not near him, neither when he acts does he act by force. For all men in all things serve him of their own free will, and where there is voluntary agreement, there, as the laws which are the lords of the city say, is justice. And not only is he just but exceedingly temperate, for Temperance is the acknowledged ruler of the pleasures and desires, and no pleasure ever masters Love; he is their master and they are his servants; and if he conquers them he must be temperate indeed. As to courage, even the God of War is no match for him; he is the captive and Love is the lord, for love, the love of Aphrodite, masters him, as the tale runs; and the master is stronger than the servant. And if he conquers the bravest of all others, he must be himself the bravest. Of his courage and justice and temperance I have spoken, but I have yet to speak of his wisdom; and according to the measure of my ability I must try to do my best. In the first place, he is a poet (and here, like Eryximachus, I magnify my art), and he is also the source of poesy in others, which he could not be if he were not himself a

fair;

just;

temperate;

courageous;

wise;

a poet too, and

poet. And at the touch of him every one becomes a poet even though he had no music in him before;[1] this also is a proof that Love is a good poet and accomplished in all the fine arts; for no one can give to another that which he has not himself, or teach that of which he has no knowledge. Who will deny that the creation of the animals is his doing? Are they not all the works of his wisdom, born and begotten of him? And as to the artists, do we not know that he only of them whom love inspires has the light of fame?—he whom Love touches not walks in darkness. The arts of medicine and archery and divination were discovered by Apollo, under the guidance of love and desire; so that he too is a disciple of Love. Also the melody of the Muses, the metallurgy of Hephaestus, the weaving of Athene, the empire of Zeus over gods and men, are all due to Love, who was the inventor of them. And so Love set in order the empire of the gods—the love of beauty, as is evident, for with deformity Love has no concern. In the days of old, as I began by saying, dreadful deeds were done among the gods, for they were ruled by Necessity; but now since the birth of Love, and from the love of the beautiful, has sprung every good in heaven and earth. Therefore, Phaedrus, I say of Love that he is the fairest and best in himself, and the cause of what is fairest and best in all other things. And there comes into my mind a line of poetry in which he is said to be the god who

a maker of poets;

an artist, and creator of order;

a peacemaker;

"Gives peace on earth and calms the stormy deep,
Who stills the winds and bids the sufferer sleep."

[1] A fragment of the Stenoboea of Euripides.

This is he who empties men of disaffection and fills them with affection, who makes them to meet together at banquets such as these: in sacrifices, feasts, dances, he is our lord—who sends courtesy and sends away discourtesy, who gives kindness ever and never gives unkindness; the friend of the good, the wonder of the wise, the amazement of the gods; desired by those who have no part in him, and precious to those who have the better part in him; parent of delicacy, luxury, desire, fondness, softness, grace; regardful of the good, regardless of the evil: in every word, work, wish, fear—saviour, pilot, comrade, helper; glory of gods and men, leader best and brightest: in whose footsteps let every man follow, sweetly singing in his honour and joining in that sweet strain with which love charms the souls of gods and men. Such is the speech, Phaedrus, half-playful, yet having a certain measure of seriousness, which, according to my ability, I dedicate to the god.

a savior;

best and brightest.

When Agathon had done speaking, Aristodemus said that there was a general cheer; the young man was thought to have spoken in a manner worthy of himself, and of the god. And Socrates, looking at Eryximachus, said: Tell me, son of Acumenus, was there not reason in my fears? and was I not a true prophet when I said that Agathon would make a wonderful oration, and that I should be in a strait?

The part of the prophecy which concerns Agathon, replied Eryximachus, appears to me to be true; but not the other part—that you will be in a strait.

Why, my dear friend, said Socrates, must not I or any one be in a strait who has to speak after he has heard such a rich and

Socrates tries to excuse himself from

speaking on the ground that he never understood the nature of the compact. They have attributed to Love an imaginary greatness and goodness; but he can only praise truly.

varied discourse? I am especially struck with the beauty of the concluding words—who could listen to them without amazement? When I reflected on the immeasurable inferiority of my own powers, I was ready to run away for shame, if there had been a possibility of escape. For I was reminded of Gorgias, and at the end of his speech I fancied that Agathon was shaking at me the Gorginian or Gorgonian head of the great master of rhetoric, which was simply to turn me and my speech into stone, as Homer says,[1] and strike me dumb. And then I perceived how foolish I had been in consenting to take my turn with you in praising love, and saying that I too was a master of the art, when I really had no conception how anything ought to be praised. For in my simplicity I imagined that the topics of praise should be true, and that this being presupposed, out of the true the speaker was to choose the best and set them forth in the best manner. And I felt quite proud, thinking that I knew the nature of true praise, and should speak well. Whereas I now see that the intention was to attribute to Love every species of greatness and glory, whether really belonging to him or not, without regard to truth or falsehood—that was no matter; for the original proposal seems to have been not that each of you should really praise Love, but only that you should appear to praise him. And so you attribute to Love every imaginable form of praise which can be gathered anywhere; and you say that "he is all this," and "the cause of all that," making him appear the fairest and best of all to those who know him not, for you can-

[1] Odyssey, λ. 632.

not impose upon those who know him. And a noble and solemn hymn of praise have you rehearsed. But as I misunderstood the nature of the praise when I said that I would take my turn, I must beg to be absolved from the promise which I made in ignorance, and which (as Euripides would say [1]) was a promise of the lips and not of the mind. Farewell then to such a strain: for I do not praise in that way; no, indeed, I cannot. But if you like to hear the truth about love, I am ready to speak in my own manner, though I will not make myself ridiculous by entering into any rivalry with you. Say then, Phaedrus, whether you would like to have the truth about love, spoken in any words and in any order which may happen to come into my mind at the time. Will that be agreeable to you?

Aristodemus said that Phaedrus and the company bid him speak in any manner which he thought best. Then, he added, let me have your permission first to ask Agathon a few more questions, in order that I may take his admissions as the premisses of my discourse.

I grant the permission, said Phaedrus: put your questions. Socrates then proceeded as follows:—

Love is of something and desires something which he does not possess in himself.

In the magnificent oration which you have just uttered, I think that you were right, my dear Agathon, in proposing to speak of the nature of Love first and afterwards of his works—that is a way of beginning which I very much approve. And as you have spoken so eloquently of his nature, may I ask you further, Whether love is the love of something or of nothing? And here I must explain myself: I do not want you to say that love is the love of a father or the

[1] Eurip. Hyppolytus, l. 612.

love of a mother—that would be ridiculous; but to answer as you would, if I asked is a father a father of something? to which you would find no difficulty in replying, of a son or daughter: and the answer would be right.

Very true, said Agathon.

And you would say the same of a mother?

He assented.

Yet let me ask you one more question in order to illustrate my meaning: Is not a brother to be regarded essentially as a brother of something?

Certainly, he replied.

That is, of a brother or sister?

Yes, he said.

And now, said Socrates, I will ask about Love:—Is Love of something or of nothing?

Of something, surely, he replied.

Keep in mind what this is, and tell me what I want to know—whether Love desires that of which love is.

Yes, surely.

And does he possess, or does he not possess, that which he loves and desires?

Probably not, I should say.

Nay, replied Socrates, I would have you consider whether "necessarily" is not rather the word. The inference that he who desires something is in want of something, and that he who desires nothing is in want of nothing, is in my judgment, Agathon, absolutely and necessarily true. What do you think?

Love, therefore, is not good or great, but desires to be good or great.

I agree with you, said Agathon.

Very good. Would he who is great, desire to be great, or he who is strong, desire to be strong?

That would be inconsistent with our previous admissions.

True. For he who is anything cannot want to be that which he is?

Very true.

And yet, added Socrates, if a man being strong desired to be strong, or being swift desired to be swift, or being healthy desired to be healthy, in that case he might be thought to desire something which he already has or is. I give the example in order that we may avoid misconception. For the possessors of these qualities, Agathon, must be supposed to have their respective advantages at the time, whether they choose or not; and who can desire that which he has? Therefore, when a person says, I am well and wish to be well, or I am rich and wish to be rich, and I desire simply to have what I have—to him we shall reply: "You, my friend, having wealth and health and strength, want to have the continuance of them; for at this moment, whether you choose or no, you have them. And when you say, I desire that which I have and nothing else, is not your meaning that you want to have what you now have in the future?" He must agree with us—must he not?

A seeming exception; of course we admit that a man may desire the continuance or increase of that which he has.

He must, replied Agathon.

Then, said Socrates, he desires that what he has at present may be preserved to him in the future, which is equivalent to saying that he desires something which is non-existent to him, and which as yet he has not got?

Very true, he said.

Then he and every one who desires, desires that which he has not already, and which is future and not present, and which he has not, and is not, and of which he is in

want;—these are the sort of things which love and desire seek?

Very true, he said.

Then now, said Socrates, let us recapitulate the argument. First, is not love of something, and of something too which is wanting to a man?

Recapitulation of the argument.

Yes, he replied.

Remember further what you said in your speech, or if you do not remember I will remind you: you said that the love of the beautiful set in order the empire of the gods, for that of deformed things there is no love—did you not say something of that kind?

Yes, said Agathon.

Yes, my friend, and the remark was a just one. And if this is true, Love is the love of beauty and not of deformity?

He assented.

And the admission has been already made that Love is of something which a man wants and has not?

True, he said.

Then Love wants and has not beauty?

Certainly, he replied.

And would you call that beautiful which wants and does not possess beauty?

The conclusion is, that love is not beautiful but is of the beautiful, and that the beautiful is the good.

Certainly not.

Then would you still say that love is beautiful?

Agathon replied: I fear that I did not understand what I was saying.

You made a very good speech, Agathon, replied Socrates; but there is yet one small question which I would fain ask:—Is not the good also the beautiful?

Yes.

Then in wanting the beautiful, love wants also the good?

I cannot refute you, Socrates, said Agathon:—Let us assume that what you say is true.

Say rather, beloved Agathon, that you cannot refute the truth; for Socrates is easily refuted.

The argument was communicated to Socrates by Diotima.

And now, taking my leave of you, I will rehearse a tale of love which I heard from Diotima of Mantineia, a woman wise in this and in many other kinds of knowledge, who in the days of old, when the Athenians offered sacrifice before the coming of the plague, delayed the disease ten years. She was my instructress in the art of love, and I shall repeat to you what she said to me, beginning with the admissions made by Agathon, which are nearly if not quite the same which I made to the wise woman when she questioned me: I think that this will be the easiest way, and I shall take both parts myself as well as I can. As you, Agathon, suggested, I must speak first of the being and nature of Love, and then of his works. First I said to her in nearly the same words which he used to me, that Love was a mighty god, and likewise fair; and she proved to me as I proved to him that, by my own showing, Love was neither fair nor good. "What do you mean, Diotima," I said, "is Love then evil and foul?" "Hush," she cried; "must that be foul which is not fair?" "Certainly," I said. "And is that which is not wise, ignorant? Do you not see that there is a mean between wisdom and ignorance?" "And what may that be?" I said. "Right opinion," she replied; "which, as you know, being incapable of giving a reason, is not

Love is not to be esteemed foul and evil because he is not fair and good:

knowledge (for how can knowledge be devoid of reason? nor again, ignorance, for neither can ignorance attain the truth), but is clearly something which is a mean between ignorance and wisdom." "Quite true," I replied. "Do not then insist," she said, "that what is not fair is of necessity foul, or what is not good evil; or infer that because Love is not fair and good he is therefore foul and evil; for he is in a mean between them." "Well," I said, "Love is surely admitted by all to be a great god." "By those who know or by those who do not know?" "By all." "And how, Socrates," she said with a smile, "can Love be acknowledged to be a great god by those who say that he is not a god at all?" "And who are they?" I said. "You and I are two of them," she replied. "How can that be?" I said. "It is quite intelligible," she replied; "for you yourself would acknowledge that the gods are happy and fair—of course you would—would you dare to say that any god was not?" "Certainly not," I replied. "And you mean by the happy, those who are the possessors of things good or fair?" "Yes." "And you admitted that Love, because he was in want, desires those good and fair things of which he is in want?" "Yes, I did." "But how can he be a god who has no portion in what is either good or fair?" "Impossible." "Then you see that you also deny the divinity of Love."

but, on the other hand, he is not a god who does not possess the good and the fair.

"What then is Love?" I asked. "Is he mortal?" "No." "What then?" "As in the former instance, he is neither mortal nor immortal, but in a mean between the two." "What is he, Diotima?" "He is a great spirit (δαίμων), and like all spirits he is intermediate between the divine and the mortal." "And what," I said, "is his

He is a great spirit who mediates between gods and men;

power?" "He interprets," she replied, "between gods and men, conveying and taking across to the gods the prayers and sacrifices of men, and to men the commands and replies of the gods; he is the mediator who spans the chasm which divides them, and therefore in him all is bound together, and through him the arts of the prophet and the priest, their sacrifices and mysteries and charms, and all prophecy and incantation, find their way. For God mingles not with man; but through Love all the intercourse and converse of God with man, whether awake or asleep, is carried on. The wisdom which understands this is spiritual; all other wisdom, such as that of arts and handicrafts, is mean and vulgar. Now these spirits or intermediate powers are many and diverse, and one of them is Love." "And who," I said, "was his father, and who his mother?" "The tale," she said, "will take time; nevertheless I will tell you. On the birthday of Aphrodite there was a feast of the gods, at which the god Poros, or Plenty, who is the son of Metis, or Discretion, was one of the guests. When the feast was over, Penia, or Poverty, as the manner is on such occasions, came about the doors to beg. Now Plenty, who was the worse for nectar (there was no wine in those days), went into the garden of Zeus and fell into a heavy sleep; and Poverty considering her own straitened circumstances, plotted to have a child by him, and accordingly she lay down at his side and conceived Love, who partly because he is naturally a lover of the beautiful, and because Aphrodite is herself beautiful, and also because he was born on her birthday, is her follower and attendant. And as his parentage is, so also are his fortunes. In the first place he is always poor, and anything but tender and fair, as the many imagine him; and he is rough and

the son of Plenty and Poverty;

a shoeless, houseless, ill-favoured vagabond,

squalid, and has no shoes, nor a house to dwell in; on the bare earth exposed he lies under the open heaven, in the streets, or at the doors of houses, taking his rest; and like his mother he is always in distress. Like his father too, whom he also partly resembles, he is always plotting against the fair and good; he is bold, enterprising, strong, a mighty hunter, always weaving some intrigue or other, keen in the pursuit of wisdom, fertile in resources; a philosopher at all times, terrible as an enchanter, sorcerer, sophist. He is by nature neither mortal nor immortal, but alive and flourishing at one moment when he is in plenty, and dead at another moment, and again alive by reason of his father's nature. But that which is always flowing in is always flowing out, and so he is never in want and never in wealth; and, further, he is in a mean between ignorance and knowledge: The truth of the matter is this: No god is a philosopher or seeker after wisdom, for he is wise already; nor does any man who is wise seek after wisdom. Neither do the ignorant seek after wisdom. For herein is the evil of ignorance, that he who is neither good nor wise is nevertheless satisfied with himself: he has no desire for that of which he feels no want." "But who, then, Diotima," I said, "are the lovers of wisdom, if they are neither the wise nor the foolish?" "A child may answer that question," she replied; "they are those who are in a mean between the two; Love is one of them. For wisdom is a most beautiful thing, and Love is of the beautiful; and therefore Love is also a philosopher, or lover of wisdom, and being a lover of wisdom is in a mean between the wise and the ignorant. And of this too his birth is the cause; for his father is wealthy and wise, and his mother poor and foolish. Such, my dear Socrates, is the nature of the spirit

who is always conspiring against the fair and good;

not wise, but a lover of wisdom.

Love. The error in your conception of him was very natural, and as I imagine from what you say, has arisen out of a confusion of love and the beloved, which made you think that love was all beautiful. For the beloved is the truly beautiful, and delicate, and perfect, and blessed; but the principle of love is of another nature, and is such as I have described."

Love is of the beautiful, but in what?

I said: "O thou stranger woman, thou sayest well, but, assuming Love to be such as you say, what is the use of him to men?" "That Socrates," she replied, "I will attempt to unfold: of his nature and birth I have already spoken; and you acknowledge that love is of the beautiful. But some one will say: Of the beautiful in what, Socrates and Diotima?—or rather let me put the question more clearly, and ask: When a man loves the beautiful, what does he desire?" I answered her, "That the beautiful may be his." "Still," she said, "the answer suggests a further question: What is given by the possession of beauty?" "To what you have asked," I replied, "I have no answer ready." "Then," she said, "let me put the word 'good' in the place of the beautiful, and repeat the question once more: If he who loves the good, what is it then that he loves?" "The possession of the good," I said. "And what does he gain who possesses the good?" "Happiness," I replied; "there is less difficulty in answering that question." "Yes," she said, "the happy are made happy by the acquisition of good things. Nor is there any need to ask why a man desires happiness; the answer is already final." "You are right," I said. "And is this wish and this desire common to all? and do all men always desire their own good, or only some men?—what say you?" "All men," I replied; "the desire is

Of the possession of the beautiful, which is also the possession of the good, which is happiness.

common to all." "Why, then," she rejoined, "are not all men, Socrates, said to love, but only some of them? whereas you say that all men are always loving the same things." "I myself wonder," I said, "why this is." "There is nothing to wonder at," she replied; "the reason is that one part of love is separated off and receives the name of the whole, but the other parts have other names." "Give an illustration," I said. She answered me as follows: "There is poetry, which, as you know, is complex and manifold. All creation or passage of non-being into being is poetry or making, and the processes of all art are creative; and the masters of arts are all poets or makers." "Very true." "Still," she said, "you know that they are not called poets, but have other names; only that portion of the art which is separated off from the rest, and is concerned with music and meter, is termed poetry, and they who possess poetry in this sense of the word are called poets." "Very true," I said. "And the same holds of love. For you may say generally that all desire of good and happiness is only the great and subtle power of love; but they who are drawn towards him by any other path, whether the path of money-making or gymnastic or philosophy, are not called lovers—the name of the whole is appropriated to those whose affection takes one form only—they alone are said to love, or to be lovers." "I dare say," I replied, "that you are right." "Yes," she added, "and you hear people say that lovers are seeking for their other half; but I say that they are seeking neither for the half of themselves, nor for the whole, unless the half or the whole be also a good. And they will cut off their own hands and feet and cast them away, if they are evil; for they love not what is their own, unless perchance there be some one who calls what belongs to him the good, and what

Yet love is not commonly used in this general sense.

belongs to another the evil. For there is nothing which men love but the good. Is there anything?" "Certainly, I should say, that there is nothing." "Then," she said, "the simple truth is, that men love the good." "Yes," I said. "To which must be added that they love the possession of the good?" "Yes, that must be added." "And not only the possession, but the everlasting possession of the good?" "That must be added too." "Then love," she said, "may be described generally as the love of the everlasting possession of the good?" "That is most true."

Love is birth, is creation; is the divine power of conception or parturition;

"Then if this be the nature of love, can you tell me further," she said, "what is the manner of the pursuit? What are they doing who show all this eagerness and heat which is called love? and what is the object which they have in view? Answer me." "Nay, Diotima," I replied, "if I had known, I should not have wondered at your wisdom, neither should I have come to learn from you about this very matter." "Well," she said, "I will teach you:—The object which they have in view is birth in beauty, whether of body or soul." "I do not understand you," I said; "the oracle requires an explanation." "I will make my meaning clearer," she replied. "I mean to say, that all men are bringing to the birth in their bodies and in their souls. There is a certain age at which human nature is desirous of procreation—procreation which must be in beauty and not in deformity; and this procreation is the union of man and woman, and is a divine thing; for conception and generation are an immortal principle in the mortal creature, and in the inharmonious they can never be. But the deformed is always inharmonious with the divine, and the beautiful harmonious. Beauty, then, is the destiny or goddess of parturition who presides at birth, and therefore, when

approaching beauty, the conceiving power is propitious, and diffusive, and benign, and begets and bears fruit: at the sight of ugliness she frowns and contracts and has a sense of pain, and turns away, and shrivels up, and not without a pang refrains from conception. And this is the reason why, when the hour of conception arrives, and the teeming nature is full, there is such a flutter and ecstasy about beauty whose approach is the alleviation of the pain of travail. For love, Socrates, is not, as you imagine, the love of the beautiful only." "What then?" "The love of generation and of birth in beauty." "Yes," I said. "Yes, indeed," she replied. "But why of generation?" "Because to the mortal creature, generation is a sort of eternity and immortality," she replied; "and if, as has been already admitted, love is of the everlasting possession of the good, all men will necessarily desire immortality together with good: Wherefore love is of immortality."

is not the love of the beautiful only, but of birth in beauty.

All this she taught me at various times when she spoke of love. And I remember her once saying to me, "What is the cause, Socrates, of love, and the attendant desire? See you not how all animals, birds, as well as beasts, in their desire of procreation, are in agony when they take the infection of love, which begins with the desire of union; whereto is added the care of offspring, on whose behalf the weakest are ready to battle against the strongest even to the uttermost, and to die for them, and will let themselves be tormented with hunger or suffer anything in order to maintain their young? Man may be supposed to act thus from reason; but why should animals have these passionate feelings? Can you tell me why?" Again I replied that I did not know. She said to me: "And do you expect ever to become a mas-

Whence arises the great power of love in men and animals?

ter in the art of love, if you do not know this?" "But I have told you already, Diotima, that my ignorance is the reason why I come to you; for I am conscious that I want a teacher; tell me then the cause of this and of the other mysteries of love." "Marvel not," she said, "if you believe that love is of the immortal, as we have several times acknowledged; for here again, and on the same principle too, the mortal nature is seeking as far as is possible to be everlasting and immortal: and this is only to be attained by generation, because generation always leaves behind a new existence in the place of the old. Nay, even in the life of the same individual there is succession and not absolute unity: a man is called the same, and yet in the short interval which elapses between youth and age, and in which every animal is said to have life and identity, he is undergoing a perpetual process of loss and reparation—hair, flesh, bones, blood, and the whole body are always changing. Which is true not only of the body, but also of the soul, whose habits, tempers, opinions, desires, pleasures, pains, fears, never remain the same in any one of us, but are always coming and going; and equally true of knowledge, and what is still more surprising to us mortals, not only do the sciences in general spring up and decay, so that in respect of them we are never the same; but each of them individually experiences a like change. For what is implied in the word 'recollection,' but the departure of knowledge, which is ever being forgotten, and is renewed and preserved by recollection, and appears to be the same although in reality new, according to that law of succession by which all mortal things are preserved, not absolutely the same,

The mortal nature is always changing and generating, body and soul alike; the sciences come and go, and are preserved by recollection; and all human things, unlike the divine, are made immortal by a law of succession.

but by substitution, the old worn-out mortality leaving another new and similar existence behind—unlike the divine, which is always the same and not another? And in this way, Socrates, the mortal body, or mortal anything, partakes of immortality; but the immortal in another way. Marvel not then at the love which all men have of their offspring; for that universal love and interest is for the sake of immortality."

I was astonished at her words, and said: "Is this really true, O thou wise Diotima?" And she answered with all the authority of an accomplished Sophist: "Of that, Socrates, you may be assured;—think only of the ambition of men, and you will wonder at the senselessness of their ways, unless you consider how they are stirred by the love of an immortality of fame. They are ready to run all risks greater far than they would have run for their children, and to spend money and undergo any sort of toil, and even to die, for the sake of leaving behind them a name which shall be eternal. Do you imagine that Alcestis would have died to save Admetus, or Achilles to avenge Patroclus, or your own Codrus in order to preserve the kingdom for his sons, if they had not imagined that the memory of their virtues, which still survives among us, would be immortal? Nay," she said, "I am persuaded that all men do all things, and the better they are the more they do them, in hope of the glorious fame of immortal virtue; for they desire the immortal.

The struggles and sufferings of human life are all of them animated by the desire of immortality.

"Those who are pregnant in the body only, betake themselves to women and beget children—this is the character of their love; their offspring, as they hope, will preserve their memory and give them the blessedness and immortality

The creations of the soul,—conceptions of wisdom and virtue, the

which they desire in the future. But souls which are pregnant—for there certainly are men who are more creative in their souls than in their bodies—conceive that which is proper for the soul to conceive or contain. And what are these conceptions?—wisdom and virtue in general. And such creators are poets and all artists who are deserving of the name inventor. But the greatest and fairest sort of wisdom by far is that which is concerned with the ordering of states and families, and which is called temperance and justice. And he who in youth has the seed of these implanted in him and is himself inspired, when he comes to maturity desires to beget and generate. He wanders about seeking beauty that he may beget offspring—for in deformity he will beget nothing—and naturally embraces the beautiful rather than the deformed body; above all, when he finds a fair and noble and well-nurtured soul, he embraces the two in one person, and to such an one he is full of speech about virtue and the nature and pursuits of a good man; and he tries to educate him; and at the touch of the beautiful which is ever present to his memory, even when absent, he brings forth that which he had conceived long before, and in company with him tends that which he brings forth; and they are married by a far nearer tie and have a closer friendship than those who beget mortal children, for the children who are their common offspring are fairer and more immortal. Who, when he thinks of Homer and Hesiod and other great poets, would not rather have their children than ordinary human ones? Who would not emulate them in the creation of children such as theirs, which have preserved their memory and given them everlasting glory? Or who would not have such children as Lycurgus left behind him to be the saviours, not only of

works of poets and legislators,—are fairer far than any mortal children.

Lacedaemon, but of Hellas, as one may say? There is Solon, too, who is the revered father of Athenian laws; and many others there are in many other places, both among Hellenes and barbarians, who have given to the world many noble works, and have been the parents of virtue of every kind; and many temples have been raised in their honour for the sake of children such as theirs; which were never raised in honour of any one, for the sake of his mortal children.

He who would be truly initiated should pass from the concrete to the abstract, from the individual to the universal, from the universal to the universe of truth and beauty.

"These are the lesser mysteries of love, into which even you, Socrates, may enter; to the greater and more hidden ones which are the crown of these, and to which, if you pursue them in a right spirit, they will lead, I know not whether you will be able to attain. But I will do my utmost to inform you, and do you follow if you can. For he who would proceed aright in this matter should begin in youth to visit beautiful forms; and first, if he be guided by his instructor aright, to love one such form only—out of that he should create fair thoughts; and soon he will of himself perceive that the beauty of one form is akin to the beauty of another; and then if beauty of form in general is his pursuit, how foolish would he be not to recognize that the beauty in every form is one and the same! And when he perceives this he will abate his violent love of the one, which he will despise and deem a small thing, and will become a lover of all beautiful forms; in the next stage he will consider that the beauty of the mind is more honourable than the beauty of the outward form. So that if a virtuous soul have but a little comeliness, he will be content to love and tend him, and will search out and bring to the birth thoughts which may improve the young, until

he is compelled to contemplate and see the beauty of institutions and laws, and to understand that the beauty of them all is of one family, and that personal beauty is a trifle; and after laws and institutions he will go on to the sciences, that he may see their beauty, being not like a servant in love with the beauty of one youth or man or institution, himself a slave mean and narrow-minded, but drawing towards and contemplating the vast sea of beauty, he will create many fair and noble thoughts and notions in boundless love of wisdom; until on that shore he grows and waxes strong, and at last the vision is revealed to him of a single science, which is the science of beauty everywhere. To this I will proceed; please to give me your very best attention:

"He who has been instructed thus far in the things of love, and who has learned to see the beautiful in due order and succession, when he comes towards the end will suddenly perceive a nature of wondrous beauty (and this, Socrates, is the final cause of all our former toils)—a nature which in the first place is everlasting, not growing and decaying, or waxing and waning; secondly, not fair in one point of view and foul in another, or at one time or in one relation or at one place fair, at another time or in another relation or at another place foul, as if fair to some and foul to others, or in the likeness of a face or hands or any other part of the bodily frame, or in any form of speech or knowledge, or existing in any other being, as, for example, in an animal, or in heaven, or in earth, or in any other place but beauty absolute, separate, simple, and everlasting, which without diminution and without increase, or any change, is imparted to the ever-growing and perishing

He should view beauty, not relatively, but absolutely; and he should pass by stepping-stones from earth to heaven.

beauties of all other things. He who from these ascending under the influence of true love, begins to perceive that beauty, is not far from the end. And the true order of going, or being led by another, to the things of love, is to begin from the beauties of earth and mount upwards for the sake of that other beauty, using these as steps only, and from one going on to two, and from two to all fair forms, and from fair forms to fair practices, and from fair practices to fair notions, until from fair notions he arrives at the notion of absolute beauty, and at last knows what the essence of beauty is. This, my dear Socrates," said the stranger of Mantineia, "is that life above all others which man should live, in the contemplation of beauty absolute; a beauty which if you once beheld, you would see not to be after the measure of gold, and garments, and fair boys and youths, whose presence now entrances you; and you and many an one would be content to live seeing them only and conversing with them without meat or drink, if that were possible—you only want to look at them and to be with them. But what if man had eyes to see the true beauty—the divine beauty, I mean, pure and clear and unalloyed, not clogged with the pollutions of mortality and all the colours and vanities of human life—thither looking, and holding converse with the true beauty simple and divine? Remember how in that communion only, beholding beauty with the eye of the mind, he will be enabled to bring forth, not images of beauty, but realities (for he has hold not of an image but of a reality), and bringing forth and nourishing true virtue to become the friend of God and be immortal, if mortal man may. Would that be an ignoble life?"

Such, Phaedrus—and I speak not only to you, but to all of you—were the words of Diotima, and I am persuaded of

their truth. And being persuaded of them, I try to persuade others, that in the attainment of this end human nature will not easily find a helper better than love. And therefore, also, I say that every man ought to honour him as I myself honour him, and walk in his ways, and exhort others to do the same, and praise the power and spirit of love according to the measure of my ability now and ever.

The words which I have spoken, you, Phaedrus, may call an encomium of love, or anything else which you please.

When Socrates had done speaking, the company applauded, and Aristophanes was beginning to say something in answer to the allusion which Socrates had made to his own speech, when suddenly there was a great knocking at the door of the house, as of revellers, and the sound of a flute-girl was heard. Agathon told the attendants to go and see who were the intruders. "If they are friends of ours," he said, "invite them in, but if not, say that the drinking is over." A little while afterwards they heard the voice of Alcibiades resounding in the court; he was in a great state of intoxication, and kept roaring and shouting "Where is Agathon? Lead me to Agathon," and at length, supported by the flute-girl and some of his attendants, he found his way to them. "Hail, friends," he said, appearing at the door crowned with a massive garland of ivy and violets, his head flowing with ribands. "Will you have a very drunken man as a companion of your revels? Or shall I crown Agathon, which was my intention in coming, and go away? For I was unable to come yesterday, and therefore I am here to-day, carrying on my head these ribands, that taking them from my own head, I may crown the head of this fairest and wisest of men, as I may be allowed to call him. Will you laugh at

Alcibiades is led in drunk and bearing a crown which he places on the head of Agathon.

me because I am drunk? Yet I know very well that I am speaking the truth, although you may laugh. But first tell me; if I come in shall we have the understanding of which I spoke? Will you drink with me or not?"

The company were vociferous in begging that he would take his place among them, and Agathon specially invited him. Thereupon he was led in by the people who were with him; and as he was being led, intending to crown Agathon, he took the ribands from his own head and held them in front of his eyes; he was thus prevented from seeing Socrates, who made way for him, and Alcibiades took the vacant place between Agathon and Socrates, and in taking the place he embraced Agathon and crowned him. Take off his sandals, said Agathon, and let him make a third on the same couch.

Alcibiades takes the vacant place between Agathon and Socrates.

By all means; but who makes the third partner in our revels? said Alcibiades, turning round and starting up as he caught sight of Socrates. By Heracles, he said, what is this? here is Socrates always lying in wait for me, and always, as his way is, coming out at all sorts of unsuspected places: and now, what have you to say for yourself, and why are you lying here, where I perceive that you have contrived to find a place, not by a joker or lover of jokes, like Aristophanes, but by the fairest of the company?

He insinuates that Agathon is the beloved of Socrates.

Socrates turned to Agathon and said: I must ask you to protect me, Agathon; for the passion of this man has grown quite a serious matter to me. Since I became his admirer I have never been allowed to speak to any other fair one, or so much as to look at them. If I do, he goes wild with envy and jealousy, and not only abuses me but

He begins to be violent, and Socrates claims the protection of Agathon.

can hardly keep his hands off me, and at this moment he may do me some harm. Please to see to this, and either reconcile me to him, or, if he attempts violence, protect me, as I am in bodily fear of his mad and passionate attempts.

There can never be reconciliation between you and me, said Alcibiades; but for the present I will defer your chastisement. And I must beg you, Agathon, to give me back some of the ribands that I may crown the marvellous head of this universal despot—I would not have him complain of me for crowning you, and neglecting him, who in conversation is the conqueror of all mankind; and this not only once, as you were the day before yesterday, but always. Whereupon, taking some of the ribands, he crowned Socrates, and again reclined.

He crowns Socrates as well as Agathon.

Then he said: You seem, my friends, to be sober, which is a thing not to be endured; you must drink—for that was the agreement under which I was admitted—and I elect myself master of the feast until you are well drunk. Let us have a large goblet, Agathon, or rather, he said, addressing the attendant, bring me that wine-cooler. The wine-cooler which had caught his eye was a vessel holding more than two quarts—this he filled and emptied, and bade the attendant fill it again for Socrates. Observe, my friends, said Alcibiades, that this ingenious trick of mine will have no effect on Socrates, for he can drink any quantity of wine and not be at all nearer being drunk. Socrates drank the cup which the attendant filled for him.

A new spirit passes over the dream.

Socrates' powers of drinking.

Eryximachus said: What is this, Alcibiades? Are we to have neither conversation nor singing over our cups; but simply to drink as if we were thirsty?

Alcibiades replied: Hail, worthy son of a most wise and worthy sire!

The same to you, said Eryximachus; but what shall we do?

That I leave to you, said Alcibiades.

"The wise physician skilled our wounds to heal" [1]

shall prescribe and we will obey. What do you want?

Well, said Eryximachus, before you appeared we had passed a resolution that each one of us in turn should make a speech in praise of love, and as good a one as he could: the turn was passed round from left to right; and as all of us have spoken, and you have not spoken but have well drunken, you ought to speak, and then impose upon Socrates any task which you please, and he on his right-hand neighbour, and so on.

That is good, Eryximachus, said Alcibiades; and yet the comparison of a drunken man's speech with those of sober men is hardly fair; and I should like to know, sweet friend, whether you really believe what Socrates was just now saying; for I can assure you that the very reverse is the fact, and that if I praise any one but himself in his presence, whether God or man, he will hardly keep his hands off me.

For shame, said Socrates.

Hold your tongue, said Alcibiades, for by Poseidon, there is no one else whom I will praise when you are of the company.

Well, then, said Eryximachus, if you like, praise Socrates.

What do you think, Eryximachus? said Alcibiades: shall I attack him and inflict the punishment before you all?

[1] From Pope's Homer, Il. xi. 514.

What are you about? said Socrates; are you going to raise a laugh at my expense? Is that the meaning of your praise?

I am going to speak the truth, if you will permit me.

I not only permit, but exhort you to speak the truth.

Then I will begin at once, said Alcibiades, and if I say anything which is not true, you may interrupt me if you will, and say "That is a lie," though my intention is to speak the truth. But you must not wonder if I speak anyhow as things come into my mind; for the fluent and orderly enumeration of all your singularities is not a task which is easy to a man in my condition.

And now, my boys, I shall praise Socrates in a figure which will appear to him to be a caricature, and yet I speak, not to make fun of him, but only for the truth's sake. I say, that he is exactly like the busts of Silenus, which are set up in the statuaries' shops, holding pipes and flutes in their mouths; and they are made to open in the middle, and have images of gods inside them. I say also that he is like Marsyas the satyr. You yourself will not deny, Socrates, that your face is like that of a satyr. Aye, and there is a resemblance in other points too. For example, you are a bully, as I can prove by witnesses, if you will not confess. And are you not a flute-player? That you are, and a performer far more wonderful than Marsyas. He indeed with instruments used to charm the souls of men by the power of his breath, and the players of his music do so still: for the melodies of Olympus [1] are derived from Marsyas who taught them, and these, whether they are played by a great master or by a miserable flute-girl, have a

Socrates is like the busts of Silenus, which conceal within them images of gods; like Marsyas too, for his face is that of a Satyr, and his words, even when half-uttered or imperfectly repeated, exercise

[1] Cp. Arist. Pol. viii. 5. 16.

power which no others have; they alone possess the soul and reveal the wants of those who have need of gods and mysteries, because they are divine. But you produce the same effect with your words only, and do not require the flute: that is the difference between you and him. When we hear any other speaker, even a very good one, he produces absolutely no effect upon us, or not much, whereas the mere fragments of you and your words, even at second-hand, and however imperfectly repeated, amaze and possess the souls of every man, woman, and child who comes within hearing of them. And if I were not afraid that you would think me hopelessly drunk, I would have sworn as well as spoken to the influence which they have always had and still have over me. For my heart leaps within me more than that of any Corybantian reveller, and my eyes rain tears when I hear them. And I observe that many others are affected in the same manner. I have heard Pericles and other great orators, and I thought that they spoke well, but I never had any similar feeling; my soul was not stirred by them, nor was I angry at the thought of my own slavish state. But this Marsyas has often brought me to such a pass, that I have felt as if I could hardly endure the life which I am leading (this, Socrates, you will admit); and I am conscious that if I did not shut my ears against him, and fly as from the voice of the siren, my fate would be like that of others,—he would transfix me, and I should grow old sitting at his feet. For he makes me confess that I ought not to live as I do, neglecting the wants of my own soul, and busying myself with the concerns of the Athenians; therefore I hold my ears and tear myself away from him. And he is the only person who

a greater charm over men than the melodies which Marsyas taught to Olympus.

Greater than Pericles, and the true and only orator.

ever made me ashamed, which you might think not to be in my nature, and there is no one else who does the same. For I know that I cannot answer him or say that I ought not to do as he bids, but when I leave his presence the love of popularity gets the better of me. And therefore I run away and fly from him, and when I see him I am ashamed of what I have confessed to him. Many a time have I wished that he were dead, and yet I know that I should be much more sorry than glad, if he were to die: so that I am at my wit's end.

He would have reformed Alcibiades himself if the love of popularity in him had not been too strong.

And this is what I and many others have suffered from the flute-playing of this satyr. Yet hear me once more while I show you how exact the image is, and how marvellous his power. For let me tell you; none of you know him; but I will reveal him to you; having begun, I must go on. See you how fond he is of the fair? He is always with them and is always being smitten by them, and then again he knows nothing and is ignorant of all things—such is the appearance which he puts on. Is he not like a Silenus in this? To be sure he is: his outer mask is the carved head of the Silenus; but, O my companions in drink, when he is opened, what temperance there is residing within! Know you that beauty and wealth and honour, at which the many wonder, are of no account with him, and are utterly despised by him: he regards not at all the persons who are gifted with them; mankind are nothing to him; all his life is spent in mocking and flouting at them. But when I opened him, and looked within at his serious purpose, I saw in him divine and golden images of such fascinating beauty that I was

His love of the fair.

His outer form only is like the outward form of Silenus; within are

ready to do in a moment whatever Socrates commanded: they may have escaped the observation of others, but I saw them. Now I fancied that he was seriously enamoured of my beauty, and I thought that I should therefore have a grand opportunity of hearing him tell what he knew, for I had a wonderful opinion of the attractions of my youth. In the prosecution of this design, when I next went to him, I sent away the attendant who usually accompanied me (I will confess the whole truth, and beg you to listen; and if I speak falsely, do you, Socrates, expose the falsehood). Well, he and I were alone together, and I thought that when there was nobody with us, I should hear him speak the language which lovers use to their loves when they are by themselves, and I was delighted. Nothing of the sort; he conversed as usual, and spent the day with me and then went away. Afterwards I challenged him to the palaestra; and he wrestled and closed with me several times when there was no one present; I fancied that I might succeed in this manner. Not a bit; I made no way with him. Lastly, as I had failed hitherto, I thought that I must take stronger measures and attack him boldly, and, as I had begun, not give him up, but see how matters stood between him and me. So I invited him to sup with me, just as if he were a fair youth, and I a designing lover. He was not easily persuaded to come; he did, however, after a while accept the invitation, and when he came the first time, he wanted to go away at once as soon as supper was over, and I had not the face to detain him. The second time, still in pursuance of my design, after we had supped, I went on conversing far into the night, and when he wanted to go away, I pretended that the hour was late and that he had much better remain. So he lay down on the

images of fascinating beauty.

couch next to me, the same on which he had supped, and there was no one but ourselves sleeping in the apartment. All this may be told without shame to any one. But what follows I could hardly tell you if I were sober. Yet as the proverb says, "In vino veritas," whether with boys, or without them; and therefore I must speak. Nor, again, should I be justified in concealing the lofty actions of Socrates when I come to praise him. Moreover, I have felt the serpent's sting; and he who has suffered, as they say, is willing to tell his fellow-sufferers only, as they alone will be likely to understand him, and will not be extreme in judging of the sayings or doings which have been wrung from his agony. For I have been bitten by a more than viper's tooth; I have known in my soul, or in my heart, or in some other part, that worst of pangs, more violent in ingenuous youth than any serpent's tooth, the pang of philosophy, which will make a man say or do anything. And you whom I see around me, Phaedrus and Agathon and Eryximachus and Pausanias and Aristodemus and Aristophanes, all of you, and I need not say Socrates himself, have had experience of the same madness and passion in your longing after wisdom. Therefore listen and excuse my doings then and my sayings now. But let the attendants and other profane and unmannered persons close up the doors of their ears.

The behaviour of Socrates, and his rejection of the advances of Alcibiades.

When the lamp was put out and the servants had gone away, I thought that I must be plain with him and have no more ambiguity. So I gave him a shake, and I said: "Socrates, are you asleep?" "No," he said. "Do you know what I am meditating?" "What are you meditating?" he said. "I think," I replied, "that of all the lovers whom I have ever had you are the only one who

is worthy of me, and you appear to be too modest to speak. Now I feel that I should be a fool to refuse you this or any other favour, and therefore I come to lay at your feet all that I have and all that my friends have, in the hope that you will assist me in the way of virtue, which I desire above all things, and in which I believe that you can help me better than any one else. And I should certainly have more reason to be ashamed of what wise men would say if I were to refuse a favour to such as you, than of what the world, who are mostly fools, would say of me if I granted it." To these words he replied in the ironical manner which is so characteristic of him:—"O Alcibiades, my friend, you have indeed an elevated aim if what you say is true, and if there really is in me any power by which you may become better; truly you must see in me some rare beauty of a kind infinitely higher than any which I see in you. And therefore, if you mean to share with me and to exchange beauty for beauty, you will have greatly the advantage of me; you will gain true beauty in return for appearance—like Diomede, gold in exchange for brass. But look again, sweet friend, and see whether you are not deceived in me. The mind begins to grow critical when the bodily eye fails, and it will be a long time before you get old." Hearing this, I said: "I have told you my purpose, which is quite serious, and do you consider what you think best for you and me." "That is good," he said; "at some other time then we will consider and act as seems best about this and about other matters." Whereupon, I fancied that he was smitten, and that the words which I had uttered like arrows had wounded him, and so without waiting to hear more I got up, and throwing my coat about him crept under his threadbare cloak, as the time of year was winter, and there I lay during the whole night

having this wonderful monster in my arms. This again, Socrates, will not be denied by you. And yet, notwithstanding all, he was so superior to my solicitations, so contemptuous and derisive and disdainful of my beauty—which really, as I fancied, had some attractions—hear, O judges; for judges you shall be of the haughty virtue of Socrates—nothing more happened, but in the morning when I awoke (let all the gods and goddesses be my witnesses) I arose as from the couch of a father or an elder brother.

What do you suppose must have been my feelings, after this rejection, at the thought of my own dishonour? And yet I could not help wondering at his natural temperance and self-restraint and manliness. I never imagined that I could have met with a man such as he is in wisdom and endurance. And therefore I could not be angry with him or renounce his company, any more than I could hope to win him. For I well knew that if Ajax could not be wounded by steel, much less he by money; and my only chance of captivating him by my personal attractions had failed. So I was at my wit's end; no one was ever more hopelessly enslaved by another. All this happened before he and I went on the expedition to Potidaea; there we messed together, and I had the opportunity of observing his extraordinary power of sustaining fatigue. His endurance was simply marvellous when, being cut off from our supplies, we were compelled to go without food—on such occasions, which often happen in time of war, he was superior not only to me but to everybody; there was no one to be compared to him. Yet at a festival he was the only person who had any real powers of enjoyment; though not willing to drink, he

The wonderful endurance of Socrates when he and Alcibiades served together at Potidaea.

could if compelled beat us all at that,—wonderful to relate! no human being had ever seen Socrates drunk; and his powers, if I am not mistaken, will be tested before long. His fortitude in enduring cold was also surprising. There was a severe frost, for the winter in that region is really tremendous, and everybody else either remained indoors, or if they went out had on an amazing quantity of clothes, and were well shod, and had their feet swathed in felt and fleeces: in the midst of this, Socrates with his bare feet on the ice and in his ordinary dress marched better than the other soldiers who had shoes, and they looked daggers at him because he seemed to despise them.

I have told you one tale, and now I must tell you another, which is worth hearing,

"Of the doings and sufferings of the enduring man"

The long fits of abstraction to which he was subject.

while he was on the expedition. One morning he was thinking about something which he could not resolve; he would not give it up, but continued thinking from early dawn until noon—there he stood fixed in thought; and at noon attention was drawn to him, and the rumour ran through the wondering crowd that Socrates had been standing and thinking about something ever since the break of day. At last, in the evening after supper, some Ionians out of curiosity (I should explain that this was not in winter but in summer), brought out their mats and slept in the open air that they might watch him and see whether he would stand all night. There he stood until the following morning; and with the return of light he offered up a prayer to the sun, and went his way. I will also tell, if you please—and indeed I am bound to tell—

How he saved the life of Alci-

of his courage in battle; for who but he saved my life? Now this was the engagement in which I received the prize of valour: for I was wounded and he would not leave me, but he rescued me and my arms; and he ought to have received the prize of valour which the generals wanted to confer on me partly on account of my rank, and I told them so (this, again, Socrates will not impeach or deny), but he was more eager than the generals that I and not he should have the prize. There was another occasion on which his behaviour was very remarkable—in the flight of the army after the battle of Delium, when he served among the heavy-armed,—I had a better opportunity of seeing him than at Potidaea, for I was myself on horseback, and therefore comparatively out of danger. He and Laches were retreating, for the troops were in flight, and I met them and told them not to be discouraged, and promised to remain with them; and there you might see him, Aristophanes, as you describe,[1] just as he is in the streets of Athens, stalking like a pelican, and rolling his eyes, calmly contemplating enemies as well as friends, and making very intelligible to anybody, even from a distance, that whoever attacked him would be likely to meet with a stout resistance; and in this way he and his companion escaped—for this is the sort of man who is never touched in war; those only are pursued who are running away headlong. I particularly observed how superior he was to Laches in presence of mind. Many are the marvels which I might narrate in praise of Socrates; most of his ways might perhaps be paralleled in another man, but his absolute unlikeness to

biades, and ought to have received the prize of valour which was conferred on Alcibiades on account of his rank.

His coolness in battle; his absolute unlikeness to any other man.

[1] Aristoph. Clouds, 362.

any human being that is or ever has been is perfectly astonishing. You may imagine Brasidas and others to have been like Achilles; or you may imagine Nestor and Antenor to have been like Pericles; and the same may be said of other famous men, but of this strange being you will never be able to find any likeness, however remote, either among men who now are or who ever have been—other than that which I have already suggested of Silenus and the satyrs; and they represent in a figure not only himself, but his words. For, although I forgot to mention this to you before, his words are like the images of Silenus which open; they are ridiculous when you first hear them; he clothes himself in language that is like the skin of the wanton satyr—for his talk is of pack-asses and smiths and cobblers and curriers, and he is always repeating the same things in the same words, so that any ignorant or inexperienced person might feel disposed to laugh at him; but he who opens the bust and sees what is within will find that they are the only words which have a meaning in them, and also of the most divine, abounding in fair images of virtue, and of the widest comprehension, or rather extending to the whole duty of a good and honourable man.

He is the satyr without and the god within.

This, friends, is my praise of Socrates. I have added my blame of him for his ill-treatment of me; and he has ill-treated not only me, but Charmides the son of Glaucon, and Euthydemus the son of Diocles, and many others in the same way—beginning as their lover he has ended by making them pay their addresses to him. Wherefore I say to you, Agathon, "Be not deceived by him; learn from me and take warning, and do not be a fool and learn by experience, as the proverb says."

When Alcibiades had finished, there was a laugh at his

outspokenness; for he seemed to be still in love with Socrates. You are sober, Alcibiades, said Socrates, or you would never have gone so far about to hide the purpose of your satyr's praises, for all this long story is only an ingenious circumlocution, of which the point comes in by the way at the end; you want to get up a quarrel between me and Agathon, and your notion is that I ought to love you and nobody else, and that you and you only ought to love Agathon. But the plot of this Satyric or Silenic drama has been detected, and you must not allow him, Agathon, to set us at variance.

The purport of Alcibiades' speech, according to Socrates, was only to get up a quarrel between him and Agathon.

I believe you are right, said Agathon, and I am disposed to think that his intention in placing himself between you and me was only to divide us; but he shall gain nothing by that move; for I will go and lie on the couch next to you.

Agathon changes his place that he may be nearer Socrates and not so near Alcibiades.

Yes, yes, replied Socrates, by all means come here and lie on the couch below me.

Alas, said Alcibiades, how I am fooled by this man; he is determined to get the better of me at every turn. I do beseech you, allow Agathon to lie between us.

Certainly not, said Socrates; as you praised me, and I in turn ought to praise my neighbour on the right, he will be out of order in praising me again when he ought rather to be praised by me, and I must entreat you to consent to this, and not be jealous, for I have a great desire to praise the youth.

Hurrah! cried Agathon, I will rise instantly, that I may be praised by Socrates.

The usual way, said Alcibiades; where Socrates is, no

one else has any chance with the fair; and now how readily has he invented a specious reason for attracting Agathon to himself.

Another band of revellers enters, and the company drink largely, the wiser part withdrawing.

Agathon arose in order that he might take his place on the couch by Socrates, when suddenly a band of revellers entered, and spoiled the order of the banquet. Some one who was going out having left the door open, they had found their way in, and made themselves at home; great confusion ensued, and every one was compelled to drink large quantities of wine. Aristodemus said that Eryximachus, Phaedrus, and others went away—he himself fell asleep, and as the nights were long took a good rest: he was awakened towards daybreak by a crowing of cocks, and when he awoke, the others were either asleep, or had gone away; there remained only Socrates, Aristophanes, and Agathon, who were drinking out of a large goblet which they passed round, and Socrates was discoursing to them. Aristodemus was only half awake, and he did not hear the beginning of the discourse; the chief thing which he remembered was Socrates compelling the other two to acknowledge that the genius of comedy was the same with that of tragedy, and that the true artist in tragedy was an artist in comedy also. To this they were constrained to assent, being drowsy, and not quite following the argument. And first of all Aristophanes dropped off, then, when the day was already dawning, Agathon. Socrates, having laid them to sleep, rose to depart; Aristodemus, as his manner was, following him. At the Lyceum he took a bath, and passed the day as usual. In the evening he retired to rest at his own home.

On the following morning Socrates is still awake, and is maintaining the thesis that the genius of comedy is the same as that of tragedy.

REPUBLIC



THE REPUBLIC *is Plato's masterpiece, his most important and comprehensive single work. Written at the height of his powers and with great literary beauty, the dialogue ranges over the main concerns of Plato's philosophy and brings them into unity. In creating the ideal commonwealth—the first Utopia in literature—Plato expresses his lifelong concern with practical politics, and he applies his mature wisdom to such varied problems as the function of literature and music, the equality of women, eugenics, and communal housing. He was one of the first to see the vital relationship between education and government, and his account of the training of the young continues to stimulate modern theorists; Jean Jacques Rousseau called it "the best treatise on education in the world." In the famous simile of the cave and in his discussion of philosophy Plato presents, in its most vivid form, his theory of ideas; this distinction between appearance and reality has left its mark on all of western thought.*

The nominal purpose of THE REPUBLIC *is to answer the question, What is Justice? The Greek word for justice includes much more than our concept of legal or political equality; it also means righteousness, in the sense of the exercise of virtue rather than mere abstinence from vice. Plato's search for justice is the search for the good life, for some principle or mode of conduct by which both men and States may exploit their best natures to the fullest. Socrates and his companions arrive at a definition in Book*

IV of the dialogue. Justice, they find, is a balance or harmony. In the State each citizen does what he is best fitted for, and in the individual each of the faculties operates in the same manner; in both, reason is governor.

Wisdom in the rulers, courage in the warriors, and temperance in the common citizens are to be the virtues of the State. This Utopia, Plato asserts, will not come into being "until philosophers are kings, or the kings of this world have the spirit and power of philosophy." The second half of THE REPUBLIC *describes the nature of the true philosopher,—a lover of the vision of truth who will lead men from "the shadows of images" to the world of intellectual being. The dialogue concludes with an account of the destiny of the soul after death, which serves as a final argument for the just life.*

The selections that follow comprise about a third of THE REPUBLIC. *In making these selections the editor's aim has been to present the most significant and interesting passages without destroying the essential continuity of the argument.*

REPUBLIC

Persons of the Dialogue

SOCRATES,
who is the narrator,
GLAUCON, ADEIMANTUS,
POLEMARCHUS, CEPHALUS,
THRASYMACHUS, CLEITOPHON,
and others who are mute auditors

The Scene

is laid in the house
of Cephalus at the Piraeus;
and the whole dialogue
is narrated by Socrates
the day after it actually took place

BOOK II

. . .

Two opposing views of justice have been presented in the first book of THE REPUBLIC. *The wealthy Cephalus and his son, representing conventional morality, have suggested that justice is no more than fairness and honesty in one's dealings with other people. Thrasymachus has urged that justice is the interest of the strong and consists in obedience to established authority. Socrates finds that neither of these views can serve as any transcendent rule of life. In the following passages he attempts his own definition of justice, which is also to be a proof that justice is not a matter of appearance but is a good in itself. Using an analogy between the individual and the State, he creates the ideal commonwealth in which justice can be isolated and observed. More than a method of logical investigation, this analogy is an assertion that what is good in the individual is good in the State also. Virtue is part of statesmanship and true politics is ethics in action.*

GLAUCON and the rest entreated me by all means not to let the question drop, but to proceed in the investigation. They wanted to arrive at the truth, first, about the nature of justice and injustice, and secondly, about their relative

advantages. I told them, what I really thought, that the enquiry would be of a serious nature, and would require very good eyes. Seeing then, I said, that we are no great wits, I think that we had better adopt a method which I may illustrate thus: suppose that a short-sighted person had been asked by some one to read small letters from a distance; and it occurred to some one else that they might be found in another place which was larger and in which the letters were larger—if they were the same and he could read the larger letters first, and then proceed to the lesser—this would have been thought a rare piece of good fortune.

The large letters.

Very true, said Adeimantus; but how does the illustration apply to our enquiry?

I will tell you, I replied; justice, which is the subject of our enquiry, is, as you know, sometimes spoken of as the virtue of an individual, and sometimes as the virtue of a State.

True, he replied.

And is not a State larger than an individual?

It is.

Then in the larger the quantity of justice is likely to be larger and more easily discernible. I propose therefore that we enquire into the nature of justice and injustice, first as they appear in the State, and secondly in the individual, proceeding from the greater to the lesser and comparing them.

Justice to be seen in the State more easily than in the individual.

That, he said, is an excellent proposal.

And if we imagine the State in process of creation, we shall see the justice and injustice of the State in process of creation also.

I dare say.

When the State is completed there may be a hope that the object of our search will be more easily discovered.

Yes, far more easily.

But ought we to attempt to construct one? I said; for to do so, as I am inclined to think, will be a very serious task. Reflect therefore.

I have reflected, said Adeimantus, and am anxious that you should proceed.

A State, I said, arises, as I conceive, out of the needs of mankind; no one is self-sufficing, but all of us have many wants. Can any other origin of a State be imagined?

There can be no other.

The State arises out of the wants of men.

Then, as we have many wants, and many persons are needed to supply them, one takes a helper for one purpose and another for another; and when these partners and helpers are gathered together in one habitation the body of inhabitants is termed a State.

True, he said.

And they exchanged with one another, and one gives, and another receives, under the idea that the exchange will be for their good.

Very true.

Then, I said, let us begin and create in idea a State; and yet the true creator is necessity, which is the mother of our invention.

Of course, he replied.

The four or five greater needs of life, and the four or five kinds of citizens who correspond to them.

Now the first and greatest of necessities is food, which is the condition of life and existence.

Certainly.

The second is a dwelling, and the third clothing and the like.

True.

And now let us see how our city will be able to supply this great demand: We may suppose that one man is a husbandman, another a builder, some one else a weaver—shall we add to them a shoemaker, or perhaps some other purveyor to our bodily wants?

Quite right.

The barest notion of a State must include four or five men.

Clearly.

And how will they proceed? Will each bring the result of his labours into a common stock?—the individual husbandman, for example, producing for four, and labouring four times as long and as much as he need in the provision of food with which he supplies others as well as himself; or will he have nothing to do with others and not be at the trouble of producing for them, but provide for himself alone a fourth of the food in a fourth of the time, and in the remaining three-fourths of his time be employed in making a house or a coat or a pair of shoes, having no partnership with others, but supplying himself all his own wants?

The division of labour.

Adeimantus thought that he should aim at producing food only and not at producing everything.

Probably, I replied, that would be the better way; and when I hear you say this, I am myself reminded that we are not all alike; there are diversities of natures among us which are adapted to different occupations.

Very true.

And will you have a work better done when the workman has many occupations, or when he has only one?

When he has only one.

Further, there can be no doubt that a work is spoilt when not done at the right time?

No doubt.

For business is not disposed to wait until the doer of the business is at leisure; but the doer must follow up what he is doing, and make the business his first object.

He must.

And if so, we must infer that all things are produced more plentifully and easily and of a better quality when one man does one thing which is natural to him and does it at the right time, and leaves other things.

Undoubtedly.

The first citizens are:—1. a husbandman,

Then more than four citizens will be required; for the husbandman will not make his own plough or mattock, or other implements of agriculture, if they are to be good for anything. Neither will the builder make his tools—and he too needs many; and in like manner the weaver and shoemaker.

True.

2. a builder, 3. a weaver, 4. a shoemaker. To these must be added:— 5. a carpenter, 6. a smith, etc., 7. merchants, 8. retailers.

Then carpenters, and smiths, and many other artisans, will be sharers in our little State, which is already beginning to grow?

True.

Yet even if we add neatherds, shepherds, and other herdsmen, in order that our husbandmen may have oxen to plough with, and builders as well as husbandmen may have draught cattle, and curriers and weavers fleeces and hides—still our State will not be very large.

That is true; yet neither will it be a very small State which contains all these.

Then, again, there is the situation of the city—to find a place where nothing need be imported is wellnigh impossible.

Impossible.

Then there must be another class of citizens who will bring the required supply from another city?

There must.

But if the trader goes empty-handed, having nothing which they require who would supply his need, he will come back empty-handed.

That is certain.

And therefore what they produce at home must be not only enough for themselves, but such both in quantity and quality as to accommodate those from whom their wants are supplied.

Very true.

Then more husbandmen and more artisans will be required?

They will.

Not to mention the importers and exporters, who are called merchants?

Yes.

Then we shall want merchants?

We shall.

And if merchandise is to be carried over the sea, skilful sailors will also be needed, and in considerable numbers?

Yes, in considerable numbers.

Then, again, within the city, how will they exchange their productions? To secure such an exchange was, as you will remember, one of our principal objects when we formed them into a society and constituted a State.

Clearly they will buy and sell.

Then they will need a market-place, and a money-token for purposes of exchange.

Certainly.

The origin of retail trade.

Suppose now that a husbandman, or an artisan, brings some production to market,

and he comes at a time when there is no one to exchange with him,—is he to leave his calling and sit idle in the market-place?

Not at all; he will find people there who, seeing the want, undertake the office of salesmen. In well-ordered States they are commonly those who are the weakest in bodily strength, and therefore of little use for any other purpose; their duty is to be in the market, and to give money in exchange for goods to those who desire to sell and to take money from those who desire to buy.

This want, then, creates a class of retail-traders in our State. Is not 'retailer' the term which is applied to those who sit in the market-place engaged in buying and selling, while those who wander from one city to another are called merchants?

Yes, he said.

And there is another class of servants, who are intellectually hardly on the level of companionship; still they have plenty of bodily strength for labour, which accordingly they sell, and are called, if I do not mistake, hirelings, hire being the name which is given to the price of their labour.

True.

Then hirelings will help to make up our population?

Yes.

And now, Adeimantus, is our State matured and perfected?

I think so.

Where, then, is justice, and where is injustice, and in what part of the State did they spring up?

Probably in the dealings of these citizens with one another. I cannot imagine that they are more likely to be found anywhere else.

I dare say that you are right in your suggestion, I said;

we had better think the matter out, and not shrink from the enquiry.

Let us then consider, first of all, what will be their way of life, now that we have thus established them. Will they not produce corn, and wine, and clothes, and shoes, and build houses for themselves? And when they are housed, they will work, in summer, commonly, stripped and barefoot, but in winter substantially clothed and shod. They will feed on barleymeal and flour of wheat, baking and kneading them, making noble cakes and loaves; these they will serve up on a mat of reeds or on clean leaves, themselves reclining the while upon beds strewn with yew or myrtle. And they and their children will feast, drinking of the wine which they have made, wearing garlands on their heads, and hymning the praises of the gods, in happy converse with one another. And they will take care that their families do not exceed their means; having an eye to poverty or war.

A picture of primitive life.

But, said Glaucon, interposing, you have not given them a relish to their meal.

True, I replied, I had forgotten; of course they must have a relish—salt, and olives, and cheese, and they will boil roots and herbs such as country people prepare; for a dessert we shall give them figs, and peas, and beans; and they will roast myrtle-berries and acorns at the fire, drinking in moderation. And with such a diet they may be expected to live in peace and health to a good old age, and bequeath a similar life to their children after them.

Yes, Socrates, he said, and if you were providing for a city of pigs, how else would you feed the beasts?

But what would you have, Glaucon? I replied.

Why, he said, you should give them the ordinary conveniences of life. People who are to be comfortable are

accustomed to lie on sofas, and dine off tables, and they should have sauces and sweets in the modern style.

A luxurious State must be called into existence,

Yes, I said, now I understand: the question which you would have me consider is, not only how a State, but how a luxurious State is created; and possibly there is no harm in this, for in such a State we shall be more likely to see how justice and injustice originate. In my opinion the true and healthy constitution of the State is the one which I have described. But if you wish also to see a State at fever heat, I have no objection. For I suspect that many will not be satisfied with the simpler way of life. They will be for adding sofas, and tables, and other furniture; also dainties, and perfumes, and incense, and courtesans, and cakes, all these not of one sort only, but in every variety; we must go beyond the necessaries of which I was at first speaking, such as houses, and clothes, and shoes: the arts of the painter and the embroiderer will have to be set in motion, and gold and ivory and all sorts of materials must be procured.

True, he said.

and in this many new callings will be required.

Then we must enlarge our borders; for the original healthy State is no longer sufficient. Now will the city have to fill and swell with a multitude of callings which are not required by any natural want; such as the whole tribe of hunters and actors, of whom one large class have to do with forms and colours; another will be the votaries of music—poets and their attendant train of rhapsodists, players, dancers, contractors; also makers of divers kinds of articles, including women's dresses. And we shall want more servants. Will not tutors be also in request, and nurses wet and dry, tirewomen and barbers, as well as confectioners and cooks; and swineherds, too, who were not

needed and therefore had no place in the former edition of our State, but are needed now? They must not be forgotten: and there will be animals of many other kinds, if people eat them.

Certainly.

And living in this way we shall have much greater need of physicians than before?

Much greater.

And the country which was enough to support the original inhabitants will be too small now, and not enough?

Quite true.

The territory of our State must be enlarged; and hence will arise war between us and our neighbours.

Then a slice of our neighbour's land will be wanted by us for pasture and tillage, and they will want a slice of ours, if, like ourselves, they exceed the limit of necessity, and give themselves up to the unlimited accumulation of wealth?

That, Socrates, will be inevitable.

And so we shall go to war, Glaucon. Shall we not?

Most certainly, he replied.

Then, without determining as yet whether war does good or harm, this much we may affirm, that now we have discovered war to be derived from causes which are also the cause of almost all the evils in States, private as well as public.

Undoubtedly.

And our State must once more enlarge; and this time the enlargement will be nothing short of a whole army, which will have to go out and fight with the invaders for all that we have, as well as for the things and persons whom we were describing above.

Why? he said; are they not capable of defending themselves?

No, I said; not if we were right in the principle which was acknowledged by all of us when we were framing the State: the principle, as you will remember, was that one man cannot practise many arts with success.

War is an art, and as no art can be pursued with success unless a man's whole attention is devoted to it, a soldier cannot be allowed to exercise any calling but his own.

Very true, he said.

But is not war an art?

Certainly.

And an art requiring as much attention as shoemaking?

Quite true.

And the shoemaker was not allowed by us to be a husbandman, or a weaver, or a builder—in order that we might have our shoes well made; but to him and to every other worker was assigned one work for which he was by nature fitted, and at that he was to continue working all his life long and at no other; he was not to let opportunities slip, and then he would become a good workman. Now nothing can be more important than that the work of a soldier should be well done. But is war an art so easily acquired that a man may be a warrior who is also a husbandman, or shoemaker, or other artisan; although no one in the world would be a good dice or draught player who merely took up the game as a recreation, and had not from his earliest years devoted himself to this and nothing else? No tools will make a man a skilled workman, or master of defence, nor be of any use to him who has not learned how to handle them, and has never bestowed any attention upon them. How then will he who takes up a shield or other implement of war become a good fighter all in a day, whether with heavy-armed or any other kind of troops?

The warrior's art requires a long apprenticeship and many natural gifts.

Yes, he said, the tools which would teach men their own use would be beyond price.

And the higher the duties of the guardian, I said, the more time, and skill, and art, and application will be needed by him?

No doubt, he replied.

Will he not also require natural aptitude for his calling?

Certainly.

Then it will be our duty to select, if we can, natures which are fitted for the task of guarding the city?

It will.

And the selection will be no easy matter, I said; but we must be brave and do our best.

We must.

The selection of guardians.

Is not the noble youth very like a well-bred dog in respect of guarding and watching?

What do you mean?

I mean that both of them ought to be quick to see, and swift to overtake the enemy when they see him; and strong too if, when they have caught him, they have to fight with him.

All these qualities, he replied, will certainly be required by them.

Well, and your guardian must be brave if he is to fight well?

Certainly.

And is he likely to be brave who has no spirit, whether horse or dog or any other animal? Have you never observed how invincible and unconquerable is spirit and how the presence of it makes the soul of any creature to be absolutely fearless and indomitable?

I have.

Then now we have a clear notion of the bodily qualities which are required in the guardian.

True.

And also of the mental ones; his soul is to be full of spirit?

Yes.

But are not these spirited natures apt to be savage with one another, and with everybody else?

A difficulty by no means easy to overcome, he replied.

Whereas, I said, they ought to be dangerous to their enemies, and gentle to their friends; if not, they will destroy themselves without waiting for their enemies to destroy them.

True, he said.

What is to be done then? I said; how shall we find a gentle nature which has also a great spirit, for the one is the contradiction of the other?

True.

The guardian must unite the opposite qualities of gentleness and spirit.

He will not be a good guardian who is wanting in either of these two qualities; and yet the combination of them appears to be impossible; and hence we must infer that to be a good guardian is impossible.

I am afraid that what you say is true, he replied.

Here feeling perplexed I began to think over what had preceded.—My friend, I said, no wonder that we are in a perplexity; for we have lost sight of the image which we had before us.

What do you mean? he said.

I mean to say that there do exist natures gifted with those opposite qualities.

And where do you find them?

Many animals, I replied, furnish examples of them; our

friend the dog is a very good one: you know that well-bred dogs are perfectly gentle to their familiars and acquaintances, and the reverse to strangers.

Such a combination may be observed in the dog.

Yes, I know.

Then there is nothing impossible or out of the order of nature in our finding a guardian who has a similar combination of qualities?

Certainly not.

Would not he who is fitted to be a guardian, besides the spirited nature, need to have the qualities of a philosopher?

I do not apprehend your meaning.

The trait of which I am speaking, I replied, may be also seen in the dog, and is remarkable in the animal.

What trait?

Why, a dog, whenever he sees a stranger, is angry; when an acquaintance, he welcomes him, although the one has never done him any harm, nor the other any good. Did this never strike you as curious?

The dog distinguishes friend and enemy by the criterion of knowing and not knowing:

The matter never struck me before; but I quite recognize the truth of your remark.

And surely this instinct of the dog is very charming;—your dog is a true philosopher.

Why?

Why, because he distinguishes the face of a friend and of an enemy only by the criterion of knowing and not knowing. And must not an animal be a lover of learning who determines what he likes and dislikes by the test of knowledge and ignorance?

Most assuredly.

And is not the love of learning the love of wisdom, which is philosophy?

whereby he is shown to be a philosopher.

They are the same, he replied.

And may we not say confidently of man also, that he who is likely to be gentle to his friends and acquaintances, must by nature be a lover of wisdom and knowledge?

That we may safely affirm.

Then he who is to be a really good and noble guardian of the State will require to unite in himself philosophy and spirit and swiftness and strength?

Undoubtedly.

Then we have found the desired natures; and now that we have found them, how are they to be reared and educated? Is not this an enquiry which may be expected to throw light on the greater enquiry which is our final end—How do justice and injustice grow up in States? for we do not want either to omit what is to the point or to draw out the argument to an inconvenient length.

How are our citizens to be reared and educated?

Adeimantus thought that the enquiry would be of great service to us.

Then, I said, my dear friend, the task must not be given up, even if somewhat long.

Certainly not.

Come then, and let us pass a leisure hour in story-telling, and our story shall be the education of our heroes.

By all means.

And what shall be their education? Can we find a better than the traditional sort?—and this has two divisions, gymnastic for the body, and music for the soul.

True.

Shall we begin education with music, and go on to gymnastic afterwards?

Education divided into gymnastic for the body and music

By all means.

for the soul. Music includes literature, which may be true or false.

And when you speak of music, do you include literature or not?

I do.

And literature may be either true or false?

Yes.

And the young should be trained in both kinds, and we begin with the false?

I do not understand your meaning, he said.

You know, I said, that we begin by telling children stories which, though not wholly destitute of truth, are in the main fictitious; and these stories are told them when they are not of an age to learn gymnastic.

Very true.

That was my meaning when I said that we must teach music before gymnastic.

Quite right, he said.

The beginning the most important part of education.

You know also that the beginning is the most important part of any work, especially in the case of a young and tender thing; for that is the time at which the character is being formed and the desired impression is more readily taken.

Quite true.

And shall we just carelessly allow children to hear any casual tales which may be devised by casual persons, and to receive into their minds ideas for the most part the very opposite of those which we should wish them to have when they are grown up?

We cannot.

Works of fiction to be placed under a censorship.

Then the first thing will be to establish a censorship of the writers of fiction, and let the censors receive any tale of fiction which

is good, and reject the bad; and we will desire mothers and nurses to tell their children the authorised ones only. Let them fashion the mind with such tales, even more fondly than they mould the body with their hands; but most of those which are now in use must be discarded.

. . . .

BOOK III

BUT shall our superintendence go no further, and are the poets only to be required by us to express the image of the good in their works, on pain, if they do anything else, of expulsion from our State? Or is that same control to be extended to other artists, and are they also to be prohibited from exhibiting the opposite forms of vice and intemperance and meanness and indecency in sculpture and building and the other creative arts; and is he who cannot conform to this rule of ours to be prevented from practising his art in our State, lest the taste of our citizens be corrupted by him? We would not have our guardians grow up amid images of moral deformity, as in some noxious pasture, and there browse and feed upon many a baneful herb and flower day by day, little by little, until they silently gather a festering mass of corruption in their own soul. Let our artists rather be those who are gifted to discern the true nature of the beautiful and graceful; then will our youth dwell in a land of health, amid fair sights and sounds, and receive the good in everything; and beauty, the effluence of fair works, shall

Our citizens must grow up to manhood amidst impressions of grace and beauty only; all ugliness and vice must be excluded.

flow into the eye and ear, like a health-giving breeze from a purer region, and insensibly draw the soul from earliest years into likeness and sympathy with the beauty of reason.

There can be no nobler training than that, he replied.

The power of imparting grace is possessed by harmony.

And therefore, I said, Glaucon, musical training is a more potent instrument than any other,' because rhythm and harmony find their way into the inward places of the soul, on which they mightily fasten, imparting grace, and making the soul of him who is rightly educated graceful, or of him who is ill-educated ungraceful; and also because he who has received this true education of the inner being will most shrewdly perceive omissions or faults in art and nature, and with a true taste, while he praises and rejoices over and receives into his soul the good, and becomes noble and good, he will justly blame and hate the bad, now in the days of his youth, even before he is able to know the reason why; and when reason comes he will recognise and salute the friend with whom his education has made him long familiar.

Yes, he said, I quite agree with you in thinking that our youth should be trained in music and on the grounds which you mention.

Just as in learning to read, I said, we were satisfied when we knew the letters of the alphabet, which are very few, in all their recurring sizes and combinations; not slighting them as unimportant whether they occupy a space large or small, but everywhere eager to make them out; and not thinking ourselves perfect in the art of reading until we recognise them wherever they are found:

True—

Or, as we recognise the reflection of letters in the water, or in a mirror, only when we know the letters themselves;

the same art and study giving us the knowledge of both: Exactly—

Even so, as I maintain, neither we nor our guardians, whom we have to educate, can ever become musical until we and they know the essential forms, in all their combinations, and can recognise them and their images wherever they are found, not slighting them either in small things or great, but believing them all to be within the sphere of one art and study.

The true musician must know the essential forms of virtue and vice.

Most assuredly.

And when a beautiful soul harmonizes with a beautiful form, and the two are cast in one mould, that will be the fairest of sights to him who has an eye to see it?

The harmony of soul and body the fairest of sights.

The fairest indeed.

And the fairest is also the loveliest?

That may be assumed.

And the man who has the spirit of harmony will be most in love with the loveliest; but he will not love him who is of an inharmonious soul?

That is true, he replied, if the deficiency be in his soul; but if there be any merely bodily defect in another he will be patient of it, and will love all the same.

I perceive, I said, that you have or have had experiences of this sort, and I agree. But let me ask you another question: Has excess of pleasure any affinity to temperance?

The true lover will not mind defects of the person.

How can that be? he replied; pleasure deprives a man of the use of his faculties quite as much as pain.

Or any affinity to virtue in general?

None whatever.

Any affinity to wantonness and intemperance?

Yes, the greatest.

And is there any greater or keener pleasure than that of sensual love?

No, nor a madder.

Whereas true love is a love of beauty and order—temperate and harmonious?

Quite true, he said.

True love is temperate and harmonious.

Then no intemperance or madness should be allowed to approach true love?

Certainly not.

True love is free from sensuality and coarseness.

Then mad or intemperate pleasure must never be allowed to come near the lover and his beloved; neither of them can have any part in it if their love is of the right sort?

No, indeed, Socrates, it must never come near them.

Then I suppose that in the city which we are foundi you would make a law to the effect that a friend shou use no other familiarity to his love than a father would u to his son, and then only for a noble purpose, and he mu first have the other's consent; and this rule is to limit hi in all his intercourse, and he is never to be seen goin further, or, if he exceeds, he is to be deemed guilty o coarseness and bad taste.

I quite agree, he said.

Thus much of music, which makes a fair ending; fo what should be the end of music if not the love of beaut

I agree, he said.

Gymnastic.

After music comes gymnastic, in which our youth are next to be trained.

Certainly.

Gymnastic as well as music should begin in early year

the training in it should be careful and should continue through life. Now my belief is—and this is a matter upon which I should like to have your opinion in confirmation of my own, but my own belief is—not that the good body by any bodily excellence improves the soul, but, on the contrary, that the good soul, by her own excellence, improves the body as far as this may be possible. What do you say?

Yes, I agree.

The body to be entrusted to the mind.

Then, to the mind when adequately trained, we shall be right in handing over the more particular care of the body; and in order to avoid prolixity we will now only give the general outlines of the subject.

Very good.

That they must abstain from intoxication has been already remarked by us; for of all persons a guardian should be the last to get drunk and not know where in the world he is.

Yes, he said; that a guardian should require another guardian to take care of him is ridiculous indeed.

But next, what shall we say of their food; for the men are in training for the greatest contest of all—are they not?

Yes, he said.

And will the habit of body of our ordinary athletes be suited to them?

Why not?

The usual training of athletes too gross and sleepy.

I am afraid, I said, that a habit of body such as they have is but a sleepy sort of thing, and rather perilous to health. Do you not observe that these athletes sleep away their lives, and are liable to most dangerous illnesses if they depart, in ever so slight a degree, from their customary regimen?

Yes, I do.

Then, I said, a finer sort of training will be required for our warrior athletes, who are to be like wakeful dogs, and to see and hear with the utmost keenness; amid the many changes of water and also of food, of summer heat and winter cold, which they will have to endure when on a campaign, they must not be liable to break down in health.

That is my view.

The really excellent gymnastic is twin sister of that simple music which we were just now describing.

How so?

Why, I conceive that there is a gymnastic which, like our music, is simple and good; and especially the military gymnastic.

Military gymnastic.

What do you mean?

My meaning may be learned from Homer; he, you know, feeds his heroes at their feasts, when they are campaigning, on soldiers' fare; they have no fish, although they are on the shores of the Hellespont, and they are not allowed boiled meats but only roast, which is the food most convenient for soldiers, requiring only that they should light a fire, and not involving the trouble of carrying about pots and pans.

True.

And I can hardly be mistaken in saying that sweet sauces are nowhere mentioned in Homer. In proscribing them, however, he is not singular; all professional athletes are well aware that a man who is to be in good condition should take nothing of the kind.

Yes, he said; and knowing this, they are quite right in not taking them.

Then you would not approve of Syracusan dinners, and the refinements of Sicilian cookery? 260

I think not.

Syracusan dinners and Corinthian courtesans are prohibited.

Nor, if a man is to be in condition, would you allow him to have a Corinthian girl as his fair friend?

Certainly not.

Neither would you approve of the delicacies, as they are thought, of Athenian confectionery?

Certainly not.

The luxurious style of living may be justly compared to the panharmonic strain of music. Every man should be his own doctor and lawyer.

All such feeding and living may be rightly compared by us to melody and song composed in the panharmonic style, and in all the rhythms.

Exactly.

There complexity engendered license, and here disease; whereas simplicity in music was the parent of temperance in the soul; and simplicity in gymnastic of health in the body.

Most true, he said.

But when intemperance and disease multiply in a State, halls of justice and medicine are always being opened; and the arts of the doctor and the lawyer give themselves airs, finding how keen is the interest which not only the slaves but the freemen of a city take about them.

Of course.

The mere athlete must be softened, and the philosophic nature prevented from becoming too soft.

And yet what greater proof can there be of a bad and disgraceful state of education than this, that not only artisans and the meaner sort of people need the skill of first-rate physicians and judges, but also those who would profess to have had a liberal education? Is it not disgraceful, and a great sign of want of good-breeding, that a man should have to go abroad for his law and physic because he has none of his own

at home, and must therefore surrender himself into the hands of other men whom he makes lords and judges over him?

Of all things, he said, the most disgraceful.

. . . . .

Did you never observe, I said, the effect on the mind itself of exclusive devotion to gymnastic, or the opposite effect of an exclusive devotion to music?

In what way shown? he said.

The one producing a temper of hardness and ferocity, the other of softness and effeminacy, I replied.

The mere athlete must be softened, and the philosophic nature prevented from becoming too soft.

Yes, he said, I am quite aware that the mere athlete becomes too much of a savage, and that the mere musician is melted and softened beyond what is good for him.

Yet surely, I said, this ferocity only comes from spirit, which, if rightly educated, would give courage, but, if too much intensified, is liable to become hard and brutal.

That I quite think.

On the other hand the philosopher will have the quality of gentleness. And this also, when too much indulged, will turn to softness, but, if educated rightly, will be gentle and moderate.

True.

And in our opinion the guardians ought to have both these qualities?

Assuredly.

And both should be in harmony?

Beyond question.

And the harmonious soul is both temperate and courageous?

Yes.

And the inharmonious is cowardly and boorish?

Very true.

And, when a man allows music to play upon him and to pour into his soul through the funnel of his ears those sweet and soft and melancholy airs of which we were just now speaking, and his whole life is passed in warbling and the delights of song; in the first stage of the process the passion or spirit which is in him is tempered like iron, and made useful, instead of brittle and useless. But, if he carries on the softening and soothing process, in the next stage he begins to melt and waste, until he has wasted away his spirit and cut out the sinews of his soul; and he becomes a feeble warrior.

Music, if carried too far, renders the weaker effeminate, the stronger irritable.

Very true.

If the element of spirit is naturally weak in him the change is speedily accomplished, but if he have a good deal, then the power of music weakening the spirit renders him excitable—on the least provocation he flames up at once, and is speedily extinguished; instead of having spirit he grows irritable and passionate and is quite impracticable.

Exactly.

And so in gymnastic, if a man takes violent exercise and is a great feeder, and the reverse of a great student of music and philosophy, at first the high condition of his body fills him with pride and spirit, and he becomes twice the man that he was.

And in like manner the well-fed athlete, if he have no education, degenerates into a wild beast.

Certainly.

And what happens? if he do nothing else, and holds no converse with the Muses, does not even that intelligence which there may be in him, having no taste of any sort

of learning or enquiry or thought or culture, grow feeble and dull and blind, his mind never waking up or receiving nourishment, and his senses not being purged of their mists?

True, he said.

And he ends by becoming a hater of philosophy, uncivilized, never using the weapon of persuasion,—he is like a wild beast, all violence and fierceness, and knows no other way of dealing; and he lives in all ignorance and evil conditions, and has no sense of propriety and grace.

That is quite true, he said.

And as there are two principles of human nature, one the spirited and the other the philosophical, some God, as I should say, has given mankind two arts answering to them (and only indirectly to the soul and body), in order that these two principles (like the strings of an instrument) may be relaxed or drawn tighter until they are duly harmonized.

That appears to be the intention.

And he who mingles music with gymnastic in the fairest proportions, and best attempers them to the soul, may be rightly called the true musician and harmonist in a far higher sense than the tuner of the strings.

Music to be mingled with gymnastic, and both attempered to the individual soul.

You are quite right, Socrates.

And such a presiding genius will be always required in our State if the government is to last.

Yes, he will be absolutely necessary.

Such, then, are our principles of nurture and education: Where would be the use of going into further details about the dances of our citizens, or about their hunting and coursing, their gymnastic and equestrian

Enough of principles of education: who are to be our rulers?

contests? For these all follow the general principle, and having found that, we shall have no difficulty in discovering them.

I dare say that there will be no difficulty.

Very good, I said; then what is the next question? Must we not ask who are to be rulers and who subjects?

Certainly.

There can be no doubt that the elder must rule the younger.

Clearly.

And that the best of these must rule.

That is also clear.

Now, are not the best husbandmen those who are most devoted to husbandry?

Yes.

And as we are to have the best of guardians for our city, must they not be those who have most the character of guardians?

The elder must rule and the younger serve.

Yes.

And to this end they ought to be wise and efficient, and to have a special care of the State?

True.

And a man will be most likely to care about that which he loves?

To be sure.

And he will be most likely to love that which he regards as having the same interests with himself, and that of which the good or evil fortune is supposed by him at any time most to affect his own?

Those are to be appointed rulers who have been tested in all the stages of their life;

Very true, he replied.

Then there must be a selection. Let us note among the guardians those who in their whole life show the greatest

eagerness to do what is for the good of their country, and the greatest repugnance to do what is against her interests.

Those are the right men.

And they will have to be watched at every age, in order that we may see whether they preserve their resolution, and never, under the influence either of force or enchantment, forget or cast off their sense of duty to the State.

How cast off? he said.

I will explain to you, I replied. A resolution may go out of a man's mind either with his will or against his will; with his will when he gets rid of a falsehood and learns better, against his will whenever he is deprived of a truth.

I understand, he said, the willing loss of a resolution; the meaning of the unwilling I have yet to learn.

Why, I said, do you not see that men are unwillingly deprived of good, and willingly of evil? Is not to have lost the truth an evil, and to possess the truth a good? and you would agree that to conceive things as they are is to possess the truth?

Yes, he replied; I agree with you in thinking that mankind are deprived of truth against their will.

And is not this involuntary deprivation caused either by theft, or force, or enchantment?

Still, he replied, I do not understand you.

I fear that I must have been talking darkly, like the tragedians. I only mean that some men are changed by persuasion and that others forget; argument steals away the hearts of one class, and time of the other; and this I call theft. Now you understand me?

Yes.

Those again who are forced are those whom the violence of some pain or grief compels to change their opinion.

and who are unchanged by the influence either of

I understand, he said, and you are quite right.

pleasure, or of fear, or of enchantments.

And you would also acknowledge that the enchanted are those who change their minds either under the softer influence of pleasure, or the sterner influence of fear?

Yes, he said; everything that deceives may be said to enchant.

Therefore, as I was just now saying, we must enquire who are the best guardians of their own conviction that what they think the interest of the State is to be the rule of their lives. We must watch them from their youth upwards, and make them perform actions in which they are most likely to forget or to be deceived, and he who remembers and is not deceived is to be selected, and he who fails in the trial is to be rejected. That will be the way?

Yes.

And there should also be toils and pains and conflicts prescribed for them, in which they will be made to give further proof of the same qualities.

Very right, he replied.

And then, I said, we must try them with enchantments—that is the third sort of test—and see what will be their behaviour: like those who take colts amid noise and tumult to see if they are of a timid nature, so must we take our youth amid terrors of some kind, and again pass them into pleasures, and prove them more thoroughly than gold is proved in the furnace, that we may discover whether they are armed against all enchantments, and of a noble bearing always, good guardians of themselves and of the music which they have learned, and retaining under all circumstances a rhythmical and harmonious nature, such as will be most serviceable to the individual and to the

State. And he who at every age, as boy and youth and in mature life, has come out of the trial victorious and pure, shall be appointed a ruler and guardian of the State; he shall be honoured in life and death, and shall receive sepulture and other memorials of honour, the greatest that we have to give. But him who fails, we must reject. I am inclined to think that this is the sort of way in which our rulers and guardians should be chosen and appointed. I speak generally, and not with any pretension to exactness.

If they stand the test they are to be honoured in life and after death.

And, speaking generally, I agree with you, he said.

And perhaps the word 'guardian' in the fullest sense ought to be applied to this higher class only who preserve us against foreign enemies and maintain peace among our citizens at home, that the one may not have the will, or the others the power, to harm us. The young men whom we before called guardians may be more properly designated auxiliaries and supporters of the principles of the rulers.

The title of guardians to be reserved for the elders, the young men to be called auxiliaries.

I agree with you, he said.

How then may we devise one of those needful falsehoods of which we lately spoke—just one royal lie which may deceive the rulers, if that be possible, and at any rate the rest of the city?

What sort of lie? he said.

Nothing new, I replied; only an old Phoenician tale of what has often occurred before now in other places, (as the poets say, and have made the world believe though not in our time, and I do not know whether such an event could ever

The Phoenician tale.

happen again, or could now even be made probable, if it did.

How your words seem to hesitate on your lips!

You will not wonder, I replied, at my hesitation when you have heard.

Speak, he said, and fear not.

The citizens to be told that they are really autochthonous, sent up out of the earth,

Well then, I will speak, although I really know not how to look you in the face, or in what words to utter the audacious fiction, which I propose to communicate gradually, first to the rulers, then to the soldiers, and lastly to the people. They are to be told that their youth was a dream, and the education and training which they received from us, an appearance only; in reality during all that time they were being formed and fed in the womb of the earth, where they themselves and their arms and appurtenances were manufactured; when they were completed, the earth, their mother, sent them up; and so, their country being their mother and also their nurse, they are bound to advise for her good, and to defend her against attacks, and her citizens they are to regard as children of the earth and their own brothers.

You had good reason, he said, to be ashamed of the lie which you were going to tell.

True, I replied, but there is more coming; I have only told you half. Citizens, we shall say to them in our tale, you are brothers, yet God has framed you differently. Some of you have the power of command, and in the composition of these he has mingled gold, wherefore also they have the greatest honour; others he has made of silver, to be auxiliaries; others again who are to be husbandmen and craftsmen he has

and composed of metals of various quality.

composed of brass and iron; and the species will generally be preserved in the children. But as all are of the same original stock, a golden parent will sometimes have a silver son, or a silver parent a golden son. And God proclaims as a first principle to the rulers, and above all else, that there is nothing which they should so anxiously guard, or of which they are to be such good guardians, as of the purity of the race. They should observe what elements mingle in their offspring; for if the son of a golden or silver parent has an admixture of brass and iron, then nature orders a transposition of ranks, and the eye of the ruler must not be pitiful towards the child because he has to descend in the scale and become a husbandman or artisan, just as there may be sons of artisans who having an admixture of gold or silver in them are raised to honour, and become guardians or auxiliaries. For an oracle says that when a man of brass or iron guards the State, it will be destroyed. Such is the tale; is there any possibility of making our citizens believe in it?

The noble quality to rise in the State, the ignoble to descend.

Not in the present generation, he replied; there is no way of accomplishing this; but their sons may be made to believe in the tale, and their sons' sons, and posterity after them.

Is such a fiction credible?—Yes, in a future generation; not in the present.

I see the difficulty, I replied; yet the fostering of such a belief will make them care more for the city and for one another. Enough, however, of the fiction, which may now fly abroad upon the wings of rumour, while we arm our earth-born heroes, and lead them forth under the command of their rulers. Let them look round and select a spot whence they can best suppress insurrection, if any prove refractory within, and also defend themselves against

enemies, who like wolves may come down on the fold from without; there let them encamp, and when they have encamped, let them sacrifice to the proper Gods and prepare their dwellings.

The selection of a site for the warriors' camp.

Just so, he said.

And their dwellings must be such as will shield them against the cold winter and the heat of summer.

I suppose that you mean houses, he replied.

Yes, I said; but they must be the houses of soldiers, and not of shop-keepers.

What is the difference? he said.

That I will endeavour to explain, I replied. To keep watch-dogs, who, from want of discipline or hunger, or some evil habit or other, would turn upon the sheep and worry them, and behave not like dogs but wolves, would be a foul and monstrous thing in a shepherd?

The warriors must be humanized by education.

Truly monstrous, he said.

And therefore every care must be taken that our auxiliaries, being stronger than our citizens, may not grow to be too much for them and become savage tyrants instead of friends and allies?

Yes, great care should be taken.

And would not a really good education furnish the best safeguard?

But they are well-educated already, he replied.

I cannot be so confident, my dear Glaucon, I said; I am much more certain that they ought to be, and that true education, whatever that may be, will have the greatest tendency to civilize and humanize them in their relations to one another, and to those who are under their protection.

Very true, he replied.

And not only their education, but their habitations, and

all that belongs to them, should be such as will neither impair their virtue as guardians, nor tempt them to prey upon the other citizens. Any man of sense must acknowledge that.

He must.

Then let us consider what will be their way of life, if they are to realize our idea of them. In the first place, none of them should have any property of his own beyond what is absolutely necessary; neither should they have a private house or store closed against any one who has a mind to enter; their provisions should be only such as are required by trained warriors, who are men of temperance and courage; they should agree to receive from the citizens a fixed rate of pay, enough to meet the expenses of the year and no more; and they will go to mess and live together like soldiers in a camp. Gold and silver we will tell them that they have from God; the diviner metal is within them, and they have therefore no need of the dross which is current among men, and ought not to pollute the divine by any such earthly admixture; for that commoner metal has been the source of many unholy deeds, but their own is undefiled. And they alone of all the citizens may not touch or handle silver or gold, or be under the same roof with them, or wear them, or drink from them. And this will be their salvation, and they will be the saviours of the State. But should they ever acquire homes or lands or moneys of their own, they will become housekeepers and husbandmen instead of guardians, enemies and tyrants instead of allies of the other citizens; hating and being hated, plotting and being plotted against, they will pass their whole life in much greater terror of

Their way of life will be that of a camp.

They must have no homes or property of their own.

internal than of external enemies, and the hour of ruin, both to themselves and to the rest of the State, will be at hand. For all which reasons may we not say that thus shall our State be ordered, and that these shall be the regulations appointed by us for our guardians concerning their houses and all other matters?

Yes, said Glaucon.

BOOK IV

HERE Adeimantus interposed a question: How would you answer, Socrates, said he, if a person were to say that you are making[1] these people miserable, and that they are the cause of their own unhappiness; the city in fact belongs to them, but they are none the better for it; whereas other men acquire lands, and build large and handsome houses, and have everything handsome about them, offering sacrifices to the gods on their own account, and practising hospitality; moreover, as you were saying just now, they have gold and silver, and all that is usual among the favourites of fortune; but our poor citizens are no better than mercenaries who are quartered in the city and are always mounting guard.

An objection that Socrates has made his citizens poor and miserable:

Yes, I said; and you may add that they are only fed, and not paid in addition to their food, like other men; and therefore they cannot, if they would, take a journey of pleasure; they have no money to spend on a mistress or

and worst of all, adds Socrates, they have no money.

[1] Or, 'that for their own good you are making these people miserable.'

any other luxurious fancy, which, as the world goes, is thought to be happiness; and many other accusations of the same nature might be added.

But, said he, let us suppose all this to be included in the charge.

You mean to ask, I said, what will be our answer?

Yes.

If we proceed along the old path, my belief, I said, is that we shall find the answer. And our answer will be that, even as they are, our guardians may very likely be the happiest of men; but that our aim in founding the State was not the disproportionate happiness of any one class, but the greatest happiness of the whole; we thought that in a State which is ordered with a view to the good of the whole we should be most likely to find justice, and in the ill-ordered State injustice: and, having found them, we might then decide which of the two is the happier. At present, I take it, we are fashioning the happy State, not piecemeal, or with a view of making a few happy citizens, but as a whole; and by-and-by we will proceed to view the opposite kind of State. Suppose that we were painting a statue, and some one came up to us and said, Why do you not put the most beautiful colours on the most beautiful parts of the body—the eyes ought to be purple, but you have made them black—to him we might fairly answer, Sir, you would not surely have us beautify the eyes to such a degree that they are no longer eyes; consider rather whether, by giving this and the other features their due proportion, we make the whole beautiful. And so I say to you, do not compel us to assign to the guardians a

Yet very likely they may be the happiest of mankind.

The State, like a statue, must be judged of as a whole.

sort of happiness which will make them anything but guardians; for we too can clothe our husbandmen in royal apparel, and set crowns of gold on their heads, and bid them till the ground as much as they like, and no more. Our potters also might be allowed to repose on couches, and feast by the fireside, passing round the winecup, while their wheel is conveniently at hand, and working at pottery only as much as they like; in this way we might make every class happy—and then, as you imagine, the whole State would be happy. But do not put this idea into our heads; for, if we listen to you, the husbandman will be no longer a husbandman, the potter will cease to be a potter, and no one will have the character of any distinct class in the State. Now this is not of much consequence where the corruption of society, and pretension to be what you are not, is confined to cobblers; but when the guardians of the laws and of the government are only seeming and not real guardians, then see how they turn the State upside down; and on the other hand they alone have the power of giving order and happiness to the State. We mean our guardians to be true saviours and not the destroyers of the State, whereas our opponent is thinking of peasants at a festival, who are enjoying a life of revelry, not of citizens who are doing their duty to the State. But, if so, we mean different things, and he is speaking of something which is not a State. And therefore we must consider whether in appointing our guardians we would look to their greatest happiness individually, or whether this principle of happiness does not rather reside in the State as a whole. But if the latter be the truth, then the guardians and auxiliaries, and all others equally with them, must be compelled or induced to do their own work in the best

The guardians must be guardians, not boon companions.

way. And thus the whole State will grow up in a noble order, and the several classes will receive the proportion of happiness which nature assigns to them.

I think that you are quite right.

I wonder whether you will agree with another remark which occurs to me.

What may that be?

There seem to be two causes of the deterioration of the arts.

What are they?

Wealth, I said, and poverty.

How do they act?

The process is as follows: When a potter becomes rich, will he, think you, any longer take the same pains with his art?

Certainly not.

He will grow more and more indolent and careless?

Very true.

And the result will be that he becomes a worse potter?

When an artisan grows rich, he becomes careless: if he is very poor, he has no money to buy tools with. The city should be neither poor nor rich.

Yes; he greatly deteriorates.

But, on the other hand, if he has no money, and cannot provide himself with tools or instruments, he will not work equally well himself, nor will he teach his sons or apprentices to work equally well.

Certainly not.

Then, under the influence either of poverty or of wealth, workmen and their work are equally liable to degenerate?

That is evident.

Here, then, is a discovery of new evils, I said, against which the guardians will have to watch, or they will creep into the city unobserved.

What evils?

Wealth, I said, and poverty; the one is the parent of luxury and indolence, and the other of meanness and viciousness, and both of discontent.

That is very true, he replied; but still I should like to know, Socrates, how our city will be able to go to war, especially against an enemy who is rich and powerful, if deprived of the sinews of war.

But how, being poor, can she contend against a wealthy enemy?

There would certainly be a difficulty, I replied, in going to war with one such enemy; but there is no difficulty where there are two of them.

How so? he asked.

In the first place, I said, if we have to fight, our side will be trained warriors fighting against an army of rich men.

Our wiry soldiers will be more than a match for their fat neighbours.

That is true, he said.

And do you not suppose, Adeimantus, that a single boxer who was perfect in his art would easily be a match for two stout and well-to-do gentlemen who were not boxers?

Hardly, if they came upon him at once.

What, not, I said, if he were able to run away and then turn and strike at the one who first came up? And supposing he were to do this several times under the heat of a scorching sun, might he not, being an expert, overturn more than one stout personage?

Certainly, he said, there would be nothing wonderful in that.

And yet rich men probably have a greater superiority in the science and practice of boxing than they have in military qualities.

Likely enough.

Then we may assume that our athletes will be able to fight with two or three times their own number?

I agree with you, for I think you right.

And suppose that, before engaging, our citizens send an embassy to one of the two cities, telling them what is the truth: Silver and gold we neither have nor are permitted to have, but you may; do you therefore come and help us in war, and take the spoils of the other city: Who, on hearing these words, would choose to fight against lean wiry dogs, rather than, with the dogs on their side, against fat and tender sheep?

And they will have allies who will readily join on condition of receiving the spoil.

That is not likely; and yet there might be a danger to the poor State if the wealth of many States were to be gathered into one.

But how simple of you to use the term State at all of any but our own!

Why so?

You ought to speak of other States in the plural number; not one of them is a city, but many cities, as they say in the game. For indeed any city, however small, is in fact divided into two, one the city of the poor, the other of the rich; these are at war with one another; and in either there are many smaller divisions, and you would be altogether beside the mark if you treated them all as a single State. But if you deal with them as many, and give the wealth or power or persons of the one to the others, you will always have a great many friends and not many enemies. And your State, while the wise order which has now been prescribed continues to prevail in her, will be the greatest of States, I do not mean to say in reputation or appearance,

But many cities will conspire? No: they are divided in themselves.

Many States are contained in one.

but in deed and truth, though she number not more than a thousand defenders. A single State which is her equal you will hardly find, either among Hellenes or barbarians, though many that appear to be as great and many times greater.

That is most true, he said.

The limit to the size of the State the possibility of unity.

And what, I said, will be the best limit for our rulers to fix when they are considering the size of the State and the amount of territory which they are to include, and beyond which they will not go?

What limit would you propose?

I would allow the State to increase so far as is consistent with unity; that, I think, is the proper limit.

Very good, he said.

Here then, I said, is another order which will have to be conveyed to our guardians: Let our city be accounted neither large nor small, but one and self-sufficing.

And surely, said he, this is not a very severe order which we impose upon them.

The duty of adjusting the citizens to the rank for which nature intended them.

And the other, said I, of which we were speaking before is lighter still—I mean the duty of degrading the offspring of the guardians when inferior, and of elevating into the rank of guardians the offspring of the lower classes, when naturally superior. The intention was, that, in the case of the citizens generally, each individual should be put to the use for which nature intended him, one to one work, and then every man would do his own business, and be one and not many; and so the whole city would be one and not many.

Yes, he said; that is not so difficult.

The regulations which we are prescribing, my good

Adeimantus, are not, as might be supposed, a number of great principles, but trifles all, if care be taken, as the saying is, of the one great thing,—a thing, however, which I would rather call, not great, but sufficient for our purpose.

What may that be? he asked.

Education, I said, and nurture: If our citizens are well educated, and grow into sensible men, they will easily see their way through all these, as well as other matters which I omit; such, for example, as marriage, the possession of women and the procreation of children, which will all follow the general principle that friends have all things in common, as the proverb says.

That will be the best way of settling them.

Good education has a cumulative force and affects the breed.

Also, I said, the State, if once started well, moves with accumulating force like a wheel. For good nurture and education implant good constitutions, and these good constitutions taking root in a good education improve more and more, and this improvement affects the breed in man as in other animals.

Very possibly, he said.

No innovations to be made either in music or gymnastic.

Then to sum up: This is the point to which, above all, the attention of our rulers should be directed,—that music and gymnastic be preserved in their original form, and no innovation made. They must do their utmost to maintain them intact. And when any one says that mankind most regard

'The newest song which the singers have[1],'

they will be afraid that he may be praising, not new songs,

[1] Od. i, 352.

but a new kind of song; and this ought not to be praised, or conceived to be the meaning of the poet; for any musical innovation is full of danger to the whole State, and ought to be prohibited. So Damon tells me, and I can quite believe him;—he says that when modes of music change, the fundamental laws of the State always change with them.

Yes, said Adeimantus; and you may add my suffrage to Damon's and your own.

Then, I said, our guardians must lay the foundations of their fortress in music?

Yes, he said; the lawlessness of which you speak too easily steals in.

Yes, I replied, in the form of amusement; and at first sight it appears harmless.

Why, yes, he said, and there is no harm; were it not that little by little this spirit of licence, finding a home, imperceptibly penetrates into manners and customs; whence, issuing with greater force, it invades contracts between man and man, and from contracts goes on to laws and constitutions, in utter recklessness, ending at last, Socrates, by an overthrow of all rights, private as well as public.

The spirit of lawlessness, beginning in music, gradually pervades the whole of life.

Is that true? I said.

That is my belief, he replied.

Then, as I was saying, our youth should be trained from the first in a stricter system, for if amusements become lawless, and the youths themselves become lawless, they can never grow up into well-conducted and virtuous citizens.

Very true, he said.

And when they have made a good beginning in play, and

by the help of music have gained the habit of good order, then this habit of order, in a manner how unlike the lawless play of the others! will accompany them in all their actions and be a principle of growth to them, and if there be any fallen places in the State will raise them up again.

The habit of order the basis of education.

Very true, he said.

Thus educated, they will invent for themselves any lesser rules which their predecessors have altogether neglected.

What do you mean?

I mean such things as these:—when the young are to be silent before their elders; how they are to show respect to them by standing and making them sit; what honour is due to parents; what garments or shoes are to be worn; the mode of dressing the hair; deportment and manners in general. You would agree with me?

If the citizens have the root of the matter in them, they will supply the details for themselves.

Yes.

But there is, I think, small wisdom in legislating about such matters,—I doubt if it is ever done; nor are any precise written enactments about them likely to be lasting.

Impossible.

It would seem, Adeimantus, that the direction in which education starts a man, will determine his future life. Does not like always attract like?

To be sure.

Until some one rare and grand result is reached which may be good, and may be the reverse of good?

That is not to be denied.

And for this reason, I said, I shall not attempt to legislate further about them.

. . . . .

Here I saw something: Halloo! I said, I begin to perceive a track, and I believe that the quarry will not escape.

Good news, he said.

Truly, I said, we are stupid fellows.

Why so?

Why, my good sir, at the beginning of our enquiry, ages ago, there was justice tumbling about at our feet, and we never saw her; nothing could be more ridiculous. Like people who go about looking for what they have in their hands—that was the way with us—we looked not at what we were seeking, but at what was far off in the distance; and therefore, I suppose, we missed her.

What do you mean?

I mean to say that in reality for a long time past we have been talking of justice, and have failed to recognize her.

I grow impatient at the length of your exordium.

Well then, tell me, I said, whether I am right or not: You remember the original principle which we were always laying down at the foundation of the State, that one man should practise one thing only, the thing to which his nature was best adapted;—now justice is this principle or a part of it.

We had already found her when we spoke of one man doing one thing only.

Yes, we often said that one man should do one thing only.

Further, we affirmed that justice was doing one's own business, and not being a busybody; we said so again and again, and many others have said the same to us.

Yes, we said so.

Then to do one's own business in a certain way may be assumed to be justice. Can you tell me whence I derive this inference?

I cannot, but I should like to be told.

Because I think that this is the only virtue which remains in the State when the other virtues of temperance and courage and wisdom are abstracted; and, that this is the ultimate cause and condition of the existence of all of them, and while remaining in them is also their preservative; and we were saying that if the three were discovered by us, justice would be the fourth or remaining one.

From another point of view justice is the residue of the three others.

That follows of necessity.

If we are asked to determine which of these four qualities by its presence contributes most to the excellence of the State, whether the agreement of rulers and subjects, or the preservation in the soldiers of the opinion which the law ordains about the true nature of dangers, or wisdom and watchfulness in the rulers, or whether this other which I am mentioning, and which is found in children and women, slave and freeman, artisan, ruler, subject,—the quality, I mean, of every one doing his own work, and not being a busybody, would claim the palm—the question is not so easily answered.

Certainly, he replied, there would be a difficulty in saying which.

Then the power of each individual in the State to do his own work appears to compete with the other political virtues, wisdom, temperance, courage.

Yes, he said.

And the virtue which enters into this competition is justice?

Exactly.

Let us look at the question from another point of view: Are not the rulers in a State

Our idea is confirmed by

those to whom you would entrust the office of determining suits at law?

the administration of justice in lawsuits.

Certainly.

And are suits decided on any other ground but that a man may neither take what is another's, nor be deprived of what is his own?

Yes; that is their principle.

Which is a just principle?

Yes.

No man is to have what is not his own.

Then on this view also justice will be admitted to be the having and doing what is a man's own, and belongs to him?

Very true.

Think, now, and say whether you agree with me or not. Suppose a carpenter to be doing the business of a cobbler, or a cobbler of a carpenter; and suppose them to exchange their implements or their duties, or the same person to be doing the work of both, or whatever be the change; do you think that any great harm would result to the State?

Illustration: Classes, like individuals, should not meddle with one another's occupations.

Not much.

But when the cobbler or any other man whom nature designed to be a trader, having his heart lifted up by wealth or strength or the number of his followers, or any like advantage, attempts to force his way into the class of warriors, or a warrior into that of legislators and guardians, for which he is unfitted, and either to take the implements or the duties of the other; or when one man is trader, legislator, and warrior all in one, then I think you will agree with me in saying that this interchange and this meddling of one with another is the ruin of the State.

Most true.

Seeing then, I said, that there are three distinct classes, any meddling of one with another, or the change of one into another, is the greatest harm to the State, and may be most justly termed evil-doing?

Precisely.

And the greatest degree of evil-doing to one's own city would be termed by you injustice?

Certainly.

This then is injustice; and on the other hand when the trader, the auxiliary, and the guardian each do their own business, that is justice, and will make the city just.

I agree with you.

From the larger example of the State we will now return to the individual.

We will not, I said, be over-positive as yet; but if, on trial, this conception of justice be verified in the individual as well as in the State, there will be no longer any room for doubt; if it be not verified, we must have a fresh enquiry. First let us complete the old investigation, which we began, as you remember, under the impression that, if we could previously examine justice on the larger scale, there would be less difficulty in discerning her in the individual. That larger example appeared to be the State, and accordingly we constructed as good a one as we could, knowing well that in the good State justice would be found. Let the discovery which we made be now applied to the individual—if they agree, we shall be satisfied; or, if there be a difference in the individual, we will come back to the State and have another trial of the theory. The friction of the two when rubbed together may possibly strike a light in which justice will shine forth, and the vision which is then revealed we will fix in our souls.

That will be in regular course; let us do as you say.

I proceeded to ask: When two things, a greater and less,

are called by the same name, are they like or unlike in so far as they are called the same?

Like, he replied.

The just man then, if we regard the idea of justice only, will be like the just State?

He will.

And a State was thought by us to be just when the three classes in the State severally did their own business; and also thought to be temperate and valiant and wise by reason of certain other affections and qualities of these same classes?

True, he said.

And so of the individual; we may assume that he has the same three principles in his own soul which are found in the State; and he may be rightly described in the same terms, because he is affected in the same manner?

Certainly, he said.

Once more then, O my friend, we have alighted upon an easy question—whether the soul has these three principles or not?

How can we decide whether or no the soul has three distinct principles? Our method is inadequate, and for a better and longer one we have not, at present, time.

An easy question! Nay, rather, Socrates, the proverb holds that hard is the good.

Very true, I said; and I do not think that the method which we are employing is at all adequate to the accurate solution of this question; the true method is another and a longer one. Still we may arrive at a solution not below the level of the previous enquiry.

May we not be satisfied with that? he said;—under the circumstances, I am quite content.

I too, I replied, shall be extremely well satisfied.

Then faint not in pursuing the speculation, he said.

Must we not acknowledge, I said, that in each of us

there are the same principles and habits which there are in the State; and that from the individual they pass into the State?—how else can they come there? Take the quality of passion or spirit;—it would be ridiculous to imagine that this quality, when found in States, is not derived from the individuals who are supposed to possess it, e.g., the Thracians, Scythians, and in general the northern nations; and the same may be said of the love of knowledge, which is the special characteristic of our part of the world, or of the love of money, which may, with equal truth, be attributed to the Phoenicians and Egyptians.

Exactly so, he said.

There is no difficulty in understanding this.

None whatever.

But the question is not quite so easy when we proceed to ask whether these principles are three or one; whether, that is to say, we learn with one part of our nature, are angry with another, and with a third part desire the satisfaction of our natural appetites; or whether the whole soul comes into play in each sort of action—to determine that is the difficulty.

A digression in which an attempt is made to attain logical clearness.

Yes, he said; there lies the difficulty.

Then let us now try and determine whether they are the same or different.

How can we? he asked.

I replied as follows: The same thing clearly cannot act or be acted upon in the same part or in relation to the same thing at the same time, in contrary ways; and therefore whenever this contradiction occurs in things apparently the same, we know that they are really not the same, but different.

The criterion of truth: Nothing can be and not be at the same time in the same relation.

Good.

For example, I said, can the same thing be at rest and in motion at the same time in the same part?

Impossible.

Still, I said, let us have a more precise statement of terms, lest we should hereafter fall out by the way. Imagine the case of a man who is standing and also moving his hands and his head, and suppose a person to say that one and the same person is in motion and at rest at the same moment—to such a mode of speech we should object, and should rather say that one part of him is in motion while another is at rest.

Very true.

Anticipation of objections to this 'law of thought.'

And suppose the objector to refine still further, and to draw the nice distinction that not only parts of tops, but whole tops, when they spin round with their pegs fixed on the spot, are at rest and in motion at the same time (and he may say the same of anything which revolves in the same spot), his objection would not be admitted by us, because in such cases things are not at rest and in motion in the same parts of themselves; we should rather say that they have both an axis and a circumference, and that the axis stands still, for there is no deviation from the perpendicular; and that the circumference goes round. But if, while revolving, the axis inclines either to the right or left, forwards or backwards, then in no point of view can they be at rest.

That is the correct mode of describing them, he replied.

Then none of these objections will confuse us, or incline us to believe that the same thing at the same time, in the same part or in relation to the same thing, can act or be acted upon in contrary ways.

Certainly not, according to my way of thinking.

Yet, I said, that we may not be compelled to examine all such objections, and prove at length that they are untrue, let us assume their absurdity, and go forward on the understanding that hereafter, if this assumption turn out to be untrue, all the consequences which follow shall be withdrawn.

Yes, he said, that will be the best way.

Likes and dislikes exist in many forms.

Well, I said, would you not allow that assent and dissent, desire and aversion, attraction and repulsion, are all of them opposites, whether they are regarded as active or passive (for that makes no difference in the fact of their opposition)?

Yes, he said, they are opposites.

Well, I said, and hunger and thirst, and the desires in general, and again willing and wishing,—all these you would refer to the classes already mentioned. You would say—would you not?—that the soul of him who desires is seeking after the object of his desires; or that he is drawing to himself the thing which he wishes to possess: or again, when a person wants anything to be given him, his mind, longing for the realization of his desires, intimates his wish to have it by a nod of assent, as if he had been asked a question?

Very true.

And what would you say of unwillingness and dislike and the absence of desire; should not these be referred to the opposite class of repulsion and rejection?

Certainly.

Admitting this to be true of desire generally, let us suppose a particular class of desires, and out of these we will

select hunger and thirst, as they are termed, which are the most obvious of them?

Let us take that class, he said.

The object of one is food, and of the other drink?

Yes.

And here comes the point: is not thirst the desire which the soul has of drink, and of drink only; not of drink qualified by anything else; for example, warm or cold, or much or little, or, in a word, drink of any particular sort: but if the thirst be accompanied by heat, then the desire is of cold drink; or, if accompanied by cold, then of warm drink; or, if the thirst be excessive, then the drink which is desired will be excessive; or, if not great, the quantity of drink will also be small: but thirst pure and simple will desire drink pure and simple, which is the natural satisfaction of thirst, as food is of hunger?

There may be simple thirst or qualified thirst, having respectively a simple or a qualified object.

Yes, he said; the simple desire is, as you say, in every case of the simple object, and the qualified desire of the qualified object.

But here a confusion may arise; and I should wish to guard against an opponent starting up and saying that no man desires drink only, but good drink, or food only, but good food; for good is the universal object of desire, and thirst being a desire, will necessarily be thirst after good drink; and the same is true of every other desire.

Exception: The term good expresses, not a particular, but an universal relation.

Yes, he replied, the opponent might have something to say.

Nevertheless I should still maintain, that of relatives some have a quality attached to either term of the rela-

tion; others are simple and have their correlatives simple.

I do not know what you mean.

Well, you know of course that the greater is relative to the less?

Illustration of the argument from the use of language about correlative terms.

Certainly.

And the much greater to the much less?

Yes.

And the sometime greater to the sometime less, and the greater that is to be to the less that is to be?

Certainly, he said.

And so of more and less, and of other correlative terms, such as the double and the half, or again, the heavier and the lighter, the swifter and the slower; and of hot and cold, and of any other relatives;—is not this true of all of them?

Yes.

And does not the same principle hold in the sciences? The object of science is knowledge (assuming that to be the true definition), but the object of a particular science is a particular kind of knowledge; I mean, for example, that the science of house-building is a kind of knowledge which is defined and distinguished from other kinds and is therefore termed architecture.

Certainly.

Because it has a particular quality which no other has?

Yes.

And it has this particular quality because it has an object of a particular kind; and this is true of the other arts and sciences?

Yes.

Now, then, if I have made myself clear, you will understand my original meaning in what I said about relatives. My meaning

Recapitulation.

was, that if one term of a relation is taken alone, the other is taken alone; if one term is qualified, the other is also qualified. I do not mean to say that relatives may not be disparate, or that the science of health is healthy, or of disease necessarily diseased, or that the sciences of good and evil are therefore good and evil; but only that, when the term science is no longer used absolutely, but has a qualified object which in this case is the nature of health and disease, it becomes defined, and is hence called not merely science, but the science of medicine.

Anticipation of a possible confusion.

I quite understand, and I think as you do.

Would you not say that thirst is one of these essentially relative terms, having clearly a relation—

Yes, thirst is relative to drink.

And a certain kind of thirst is relative to a certain kind of drink; but thirst taken alone is neither of much nor little, nor of good nor bad, nor of any particular kind of drink, but of drink only?

Certainly.

Then the soul of the thirsty one, in so far as he is thirsty, desires only drink; for this he yearns and tries to obtain it?

That is plain.

And if you suppose something which pulls a thirsty soul away from drink, that must be different from the thirsty principle which draws him like a beast to drink; for, as we were saying, the same thing cannot at the same time with the same part of itself act in contrary ways about the same.

The law of contradiction.

Impossible.

No more than you can say that the hands of the archer push and pull the bow at the same time, but what you say is that one hand pushes and the other pulls.

Exactly so, he replied.

And might a man be thirsty, and yet unwilling to drink?

Yes, he said, it constantly happens.

And in such a case what is one to say? Would you not say that there was something in the soul bidding a man to drink, and something else forbidding him, which is other and stronger than the principle which bids him?

I should say so.

The opposition of desire and reason.

And the forbidding principle is derived from reason, and that which bids and attracts proceeds from passion and disease?

Clearly.

Then we may fairly assume that they are two, and that they differ from one another; the one with which a man reasons, we may call the rational principle of the soul, the other, with which he loves and hungers and thirsts and feels the flutterings of any other desire, may be termed the irrational or appetitive, the ally of sundry pleasures and satisfactions?

Yes, he said, we may fairly assume them to be different.

Then let us finally determine that there are two principles existing in the soul. And what of passion, or spirit? Is it a third, or akin to one of the preceding?

I should be inclined to say—akin to desire.

The third principle of spirit or passion illustrated by an example.

Well, I said, there is a story which I remember to have heard, and in which I put faith. The story is, that Leontius, the son of Aglaion, coming up one day from the Piraeus, under the north wall on the outside, observed some dead bodies lying on the ground at the place of execution. He felt a desire to see them, and also a dread and abhorrence of them; for a time he struggled and covered his eyes, but at length the desire got

the better of him; and forcing them open, he ran up to the dead bodies, saying, Look, ye wretches, take your fill of the fair sight.

I have heard the story myself, he said.

The moral of the tale is, that anger at times goes to war with desire, as though they were two distinct things.

Yes; that is the meaning, he said.

Passion never takes part with desire against reason.

And are there not many other cases in which we observe that when a man's desires violently prevail over his reason, he reviles himself, and is angry at the violence within him, and that in this struggle, which is like the struggle of factions in a State, his spirit is on the side of his reason;—but for the passionate or spirited element to take part with the desires when reason decides that she should not be opposed, is a sort of thing which I believe that you never observed occurring in yourself, nor, as I should imagine, in any one else?

Certainly not.

Righteous indignation never felt by a person of noble character when he deservedly suffers.

Suppose that a man thinks he has done a wrong to another, the nobler he is the less able is he to feel indignant at any suffering, such as hunger, or cold, or any other pain which the injured person may inflict upon him—these he deems to be just, and, as I say, his anger refuses to be excited by them.

True, he said.

But when he thinks that he is the sufferer of the wrong, then he boils and chafes, and is on the side of what he believes to be justice; and because he suffers hunger or cold or other pain he is only the more determined to persevere and conquer. His noble spirit will not be quelled until he either slays or is slain; or until he hears the voice

of the shepherd, that is, reason, bidding his dog bark no more.

The illustration is perfect, he replied; and in our State, as we were saying, the auxiliaries were to be dogs, and to hear the voice of the rulers, who are their shepherds.

I perceive, I said, that you quite understand me; there is, however, a further point which I wish you to consider.

What point?

You remember that passion or spirit appeared at first sight to be a kind of desire, but now we should say quite the contrary; for in the conflict of the soul spirit is arrayed on the side of the rational principle.

Most assuredly.

Not two, but three principles in the soul, as in the State.

But a further question arises: Is passion different from reason also, or only a kind of reason; in which latter case, instead of three principles in the soul, there will only be two, the rational and the concupiscent; or rather, as the State was composed of three classes, traders, auxiliaries, counsellors, so may there not be in the individual soul a third element which is passion or spirit, and when not corrupted by bad education is the natural auxiliary of reason?

Yes, he said, there must be a third.

Yes, I replied, if passion, which has already been shown to be different from desire, turns out also to be different from reason.

But that is easily proved:—We may observe even in young children that they are full of spirit almost as soon as they are born, whereas some of them never seem to attain to the use of reason, and most of them late enough.

Excellent, I said, and you may see passion equally in brute animals, which is a further proof of the truth of what you are saying. And we may once more appeal to the

words of Homer, which have been already quoted by us,

Appeal to Homer.

'He smote his breast, and thus rebuked his soul[1];'

for in this verse Homer has clearly supposed the power which reasons about the better and worse to be different from the unreasoning anger which is rebuked by it.

Very true, he said.

And so, after much tossing, we have reached land, and are fairly agreed that the same principles which exist in the State exist also in the individual, and that they are three in number.

The conclusion that the same three principles exist both in the State and in the individual applied to each of them.

Exactly.

Must we not then infer that the individual is wise in the same way, and in virtue of the same quality which makes the State wise?

Certainly.

Also that the same quality which constitutes courage in the State constitutes courage in the individual, and that both the State and the individual bear the same relation to all the other virtues?

Assuredly.

And the individual will be acknowledged by us to be just in the same way in which the State is just?

That follows, of course.

We cannot but remember that the justice of the State consisted in each of the three classes doing the work of its own class?

We are not very likely to have forgotten, he said.

[1] Od. xx. 17.

We must recollect that the individual in whom the several qualities of his nature do their own work will be just, and will do his own work?

Yes, he said, we must remember that too.

And ought not the rational principle, which is wise, and has the care of the whole soul, to rule, and the passionate or spirited principle to be the subject and ally?

Certainly.

Music and gymnastic

And, as we were saying, the united influence of music and gymnastic will bring them into accord, nerving and sustaining the reason with noble words and lessons, and moderating and soothing and civilizing the wildness of passion by harmony and rhythm?

Quite true, he said.

will harmonize passion and reason. These two combined will control desire, and will be the best defenders both of body and soul.

And these two, thus nurtured and educated, and having learned truly to know their own functions, will rule over the concupiscent, which in each of us is the largest part of the soul and by nature most insatiable of gain; over this they will keep guard, lest, waxing great and strong with the fulness of bodily pleasures, as they are termed, the concupiscent soul, no longer confined to her own sphere, should attempt to enslave and rule those who are not her natural-born subjects, and overturn the whole life of man?

Very true, he said.

Both together will they not be the best defenders of the whole soul and the whole body against attacks from without; the one counselling, and the other fighting under his leader, and courageously executing his commands and counsels?

True.

And he is to be deemed courageous whose spirit retains in pleasure and in pain the commands of reason about what he ought or ought not to fear? *The courageous.*

Right, he replied.

And him we call wise who has in him that little part which rules, and which proclaims these commands; that part too being supposed to have a knowledge of what is for the interest of each of the three parts and of the whole? *The wise.*

Assuredly.

And would you not say that he is temperate who has these same elements in friendly harmony, in whom the one ruling principle of reason, and the two subject ones of spirit and desire are equally agreed that reason ought to rule, and do not rebel? *The temperate.*

Certainly, he said, that is the true account of temperance whether in the State or individual.

And surely, I said, we have explained again and again how and by virtue of what quality a man will be just. *The just.*

That is very certain.

And is justice dimmer in the individual, and is her form different, or is she the same which we found her to be in the State?

There is no difference in my opinion, he said.

Because, if any doubt is still lingering in our minds, a few commonplace instances will satisfy us of the truth of what I am saying.

What sort of instances do you mean?

If the case is put to us, must we not admit that the just

State, or the man who is trained in the principles of such a State, will be less likely than the unjust to make away with a deposit of gold or silver? Would any one deny this?

The nature of justice illustrated by commonplace instances.

No one, he replied.

Will the just man or citizen ever be guilty of sacrilege or theft, or treachery either to his friends or to his country?

Never.

Neither will he ever break faith where there have been oaths or agreements?

Impossible.

No one will be less likely to commit adultery, or to dishonour his father and mother, or to fail in his religious duties?

No one.

And the reason is that each part of him is doing its own business, whether in ruling or being ruled?

Exactly so.

Are you satisfied then that the quality which makes such men and such states is justice, or do you hope to discover some other?

Not I, indeed.

Then our dream has been realized; and the suspicion which we entertained at the beginning of our work of construction, that some divine power must have conducted us to a primary form of justice, has now been verified?

We have realized the hope entertained in the first construction of the State.

Yes, certainly.

And the division of labour which required the carpenter and the shoemaker and the rest of the citizens to be doing each his own business, and not another's, was a shadow of justice, and for that reason it was of use?

Clearly.

But in reality justice was such as we were describing, being concerned however, not with the outward man, but with the inward, which is the true self and concernment of man: for the just man does not permit the several elements within him to interfere with one another, or any of them to do the work of others,—he sets in order his own inner life, and is his own master and his own law, and at peace with himself; and when he has bound together the three principles within him, which may be compared to the higher, lower, and middle notes of the scale, and the intermediate intervals —when he has bound all these together, and is no longer many, but has become one entirely temperate and perfectly adjusted nature, then he proceeds to act, if he has to act, whether in a matter of property, or in the treatment of the body, or in some affair of politics or private business; always thinking and calling that which preserves and co-operates with this harmonious condition, just and good action, and the knowledge which presides over it, wisdom, and that which at any time impairs this condition, he will call unjust action, and the opinion which presides over it ignorance.

The three principles harmonize in one.

The harmony of human life.

You have said the exact truth, Socrates.

Very good; and if we were to affirm that we had discovered the just man and the just State, and the nature of justice in each of them, we should not be telling a falsehood?

. . . . .

BOOK V

The discussion that follows presents a detailed picture of family life in Plato's Utopia. Women are to be regarded as the equals of men and will be given the same opportunities for education and service. The state will regulate marriages and supervise the upbringing of children. Plato does not specify whether the guiding principle of this legislation—"Friends have all things in common"—is to be applied as extensively to the soldier class as to the guardians. His purpose clearly is to prevent financial interest and family loyalty from molding the policy of the state.

SUCH is the good and true City or State, and the good and true man is of the same pattern; and if this is right every other is wrong; and the evil is one which affects not only the ordering of the State, but also the regulation of the individual soul, and is exhibited in four forms.

What are they? he said.

The community of women and children.

I was proceeding to tell the order in which the four evil forms appeared to me to succeed one another, when Polemarchus, who was sitting a little way off, just beyond Adeimantus, began to whisper to him: stretching forth his hand, he took hold of the upper part of his coat by the shoulder, and drew him towards him, leaning forward himself so as to be quite close and saying something in his ear, of which

I only caught the words, 'Shall we let him off, or what shall we do?'

Certainly not, said Adeimantus, raising his voice.

Who is it, I said, whom you are refusing to let off?

You, he said.

I repeated, Why am I especially not to be let off?

The saying 'Friends have all things in common' is an insufficient solution of the problem.

Why, he said, we think that you are lazy, and mean to cheat us out of a whole chapter which is a very important part of the story; and you fancy that we shall not notice your airy way of proceeding; as if it were self-evident to everybody, that in the matter of women and children 'friends have all things in common.'

And was I not right, Adeimantus?

Yes, he said; but what is right in this particular case, like everything else, requires to be explained; for community may be of many kinds. Please, therefore, to say what sort of community you mean. We have been long expecting that you would tell us something about the family life of your citizens—how they will bring children into the world, and rear them when they have arrived, and, in general, what is the nature of this community of women and children—for we are of opinion that the right or wrong management of such matters will have a great and paramount influence on the State for good or for evil. And now, since the question is still undetermined, and you are taking in hand another State, we have resolved, as you heard, not to let you go until you give an account of all this.

To that resolution, said Glaucon, you may regard me as saying agreed.

And without more ado, said Thrasymachus, you may consider us all to be equally agreed.

I said, You know not what you are doing in thus assailing me: What an argument are you raising about the State! Just as I thought that I had finished, and was only too glad that I had laid this question to sleep, and was reflecting how fortunate I was in your acceptance of what I then said, you ask me to begin again at the very foundation, ignorant of what a hornet's nest of words you are stirring. Now I foresaw this gathering trouble, and avoided it.

The feigned surprise of Socrates.

For what purpose do you conceive that we have come here, said Thrasymachus,—to look for gold, or to hear discourse?

The good-humour of Thrasymachus.

Yes, but discourse should have a limit.

Yes, Socrates, said Glaucon, and the whole of life is the only limit which wise men assign to the hearing of such discourses. But never mind about us; take heart yourself and answer the question in your own way: What sort of community of women and children is this which is to prevail among our guardians? and how shall we manage the period between birth and education, which seems to require the greatest care? Tell us how these things will be.

Yes, my simple friend, but the answer is the reverse of easy; many more doubts arise about this than about our previous conclusions. For the practicability of what is said may be doubted; and looked at in another point of view, whether the scheme, if ever so practicable, would be for the best, is also doubtful. Hence I feel a reluctance to approach the subject, lest our aspiration, my dear friend, should turn out to be a dream only.

Fear not, he replied, for your audience will not be hard upon you; they are not skeptical or hostile.

I said: My good friend, I suppose that you mean to encourage me by these words.

Yes, he said.

Then let me tell you that you are doing just the reverse; the encouragement which you offer would have been all very well had I myself believed that I knew what I was talking about: to declare the truth about matters of high interest which a man honours and loves among wise men who love him need occasion no fear or faltering in his mind; but to carry on an argument when you are yourself only a hesitating enquirer, which is my condition, is a dangerous and slippery thing; and the danger is not that I shall be laughed at (of which the fear would be childish), but that I shall miss the truth where I have most need to be sure of my footing, and drag my friends after me in my fall. And I pray Nemesis not to visit upon me the words which I am going to utter. For I do indeed believe that to be an involuntary homicide is a less crime than to be a deceiver about beauty or goodness or justice in the matter of laws. And that is a risk which I would rather run among enemies than among friends, and therefore you do well to encourage me.

A friendly audience is more dangerous than a hostile one.

Glaucon laughed and said: Well then, Socrates, in case you and your argument do us any serious injury you shall be acquitted beforehand of the homicide, and shall not be held to be a deceiver; take courage then and speak.

Well, I said, the law says that when a man is acquitted he is free from guilt, and what holds at law may hold in argument.

Then why should you mind?

Well, I replied, I suppose that I must retrace my steps and say what I perhaps ought to have said before in the proper place. The part of the men has been played out, and now properly enough comes the turn of the women.

Of them I will proceed to speak, and the more readily since I am invited by you.

For men born and educated like our citizens, the only way, in my opinion, of arriving at a right conclusion about the possession and use of women and children is to follow the path on which we originally started, when we said that the men were to be the guardians and watchdogs of the herd.

True.

Let us further suppose the birth and education of our women to be subject to similar or nearly similar regulations; then we shall see whether the result accords with our design.

What do you mean?

No distinction among the animals such as is made between men and women.

What I mean may be put into the form of a question, I said: Are dogs divided into he's and she's, or do they both share equally in hunting and in keeping watch and in the other duties of dogs? or do we entrust to the males the entire and exclusive care of the flocks, while we leave the females at home, under the idea that the bearing and suckling their puppies is labour enough for them?

No, he said, they share alike; the only difference between them is that the males are stronger and the females weaker.

But can you use different animals for the same purpose, unless they are bred and fed in the same way?

You cannot.

Then, if women are to have the same duties as men, they must have the same nurture and education?

Yes.

The education which was assigned to the men was music and gymnastic.

Yes.

Then women must be taught music and gymnastic and also the art of war, which they must practise like the men?

Women must be taught music, gymnastic, and military exercises equally with men.

That is the inference, I suppose.

I should rather expect, I said, that several of our proposals, if they are carried out, being unusual, may appear ridiculous.

No doubt of it.

Yes, and the most ridiculous thing of all will be the sight of women naked in the palaestra, exercising with the men, especially when they are no longer young; they certainly will not be a vision of beauty, any more than the enthusiastic old men who in spite of wrinkles and ugliness continue to frequent the gymnasia.

Yes, indeed, he said: according to present notions the proposal would be thought ridiculous.

But then, I said, as we have determined to speak our minds, we must not fear the jests of the wits which will be directed against this sort of innovation; how they will talk of women's attainments both in music and gymnastic, and above all about their wearing armour and riding upon horseback!

Very true, he replied.

Yet having begun we must go forward to the rough places of the law; at the same time begging of these gentlemen for once in their lives to be serious. Not long ago, as we shall remind them, the Hellenes were of the opinion, which is still generally received among the barbarians, that the sight of a naked man was ridiculous and

Convention should not be permitted to stand in the way of a higher good.

improper; and when first the Cretans and then the Lacedaemonians introduced the custom, the wits of that day might equally have ridiculed the innovation.

No doubt.

But when experience showed that to let all things be uncovered was far better than to cover them up, and the ludicrous effect to the outward eye vanished before the better principle which reason asserted, then the man was perceived to be a fool who directs the shafts of his ridicule at any other sight but that of folly and vice, or seriously inclines to weigh the beautiful by any other standard but that of the good.

Very true, he replied.

First, then, whether the question is to be put in jest or in earnest, let us come to an understanding about the nature of woman: Is she capable of sharing either wholly or partially in the actions of men, or not at all? And is the art of war one of those arts in which she can or can not share? That will be the best way of commencing the enquiry, and will probably lead to the fairest conclusion.

That will be much the best way.

Shall we take the other side first and begin by arguing against ourselves; in this manner the adversary's position will not be undefended.

Why not? he said.

Then let us put a speech into the mouths of our opponents. They will say: 'Socrates and Glaucon, no adversary need convict you, for you yourselves, at the first foundation of the State, admitted the principle that everybody was to do the one work suited to his own nature.' And certainly, if I am not mistaken, such an admission was made by

Objection: We were saying that every one should do his own work: Have not women and men severally a work of their own?

us. 'And do not the natures of men and women differ very much indeed?' And we shall reply: Of course they do. Then we shall be asked, 'Whether the tasks assigned to men and to women should not be different, and such as are agreeable to their different natures?' Certainly they should. 'But if so, have you not fallen into a serious inconsistency in saying that men and women, whose natures are so entirely different, ought to perform the same actions?'—What defence will you make for us, my good Sir, against any one who offers these objections?

That is not an easy question to answer when asked suddenly; and I shall and I do beg of you to draw out the case on our side.

These are the objections, Glaucon, and there are many others of a like kind, which I foresaw long ago; they made me afraid and reluctant to take in hand any law about the possession and nurture of women and children.

By Zeus, he said, the problem to be solved is anything but easy.

Why yes, I said, but the fact is that when a man is out of his depth, whether he has fallen into a little swimming bath or into mid-ocean, he has to swim all the same.

Very true.

And must not we swim and try to reach the shore: we will hope that Arion's dolphin or some other miraculous help may save us?

I suppose so, he said.

Well then, let us see if any way of escape can be found. We acknowledged—did we not? that different natures ought to have different pursuits, and that men's and women's natures are different. And now what are we saying?—that different natures ought to have the same pursuits,—this is the inconsistency which is charged upon us.

Precisely.

Verily, Glaucon, I said, glorious is the power of the art of contradiction!

Why do you say so?

Because I think that many a man falls into the practice against his will. When he thinks that he is reasoning he is really disputing, just because he cannot define and divide, and so know that of which he is speaking; and he will pursue a merely verbal opposition in the spirit of contention and not of fair discussion.

Yes, he replied, such is very often the case; but what has that to do with us and our argument?

The seeming inconsistency arises out of a verbal opposition.

A great deal; for there is certainly a danger of our getting unintentionally into a verbal opposition.

In what way?

Why we valiantly and pugnaciously insist upon the verbal truth, that different natures ought to have different pursuits, but we never considered at all what was the meaning of sameness or difference of nature, or why we distinguished them when we assigned different pursuits to different natures and the same to the same natures.

When we assigned to different natures different pursuits, we meant only those differences of nature which affected the pursuits.

Why, no, he said, that was never considered by us.

I said: Suppose that by way of illustration we were to ask the question whether there is not an opposition in nature between bald men and hairy men; and if this is admitted by us, then, if bald men are cobblers, we should forbid the hairy men to be cobblers, and conversely?

That would be a jest, he said.

Yes, I said, a jest; and why? because we never meant when we constructed the State, that the opposition of

natures should extend to every difference, but only to those differences which affected the pursuit in which the individual is engaged; we should have argued, for example, that a physician and one who is in mind a physician may be said to have the same nature.

True.

Whereas the physician and the carpenter have different natures?

Certainly.

And if, I said, the male and female sex appear to differ in their fitness for any art or pursuit, we should say that such pursuit or art ought to be assigned to one or the other of them; but if the difference consists only in women bearing and men begetting children, this does not amount to a proof that a woman differs from a man in respect of the sort of education she should receive; and we shall therefore continue to maintain that our guardians and their wives ought to have the same pursuits.

Very true, he said.

Next, we shall ask our opponent how, in reference to any of the pursuits or arts of civic life, the nature of a woman differs from that of a man?

That will be quite fair.

And perhaps he, like yourself, will reply that to give a sufficient answer on the instant is not easy; but after a little reflection there is no difficulty.

Yes, perhaps.

Suppose then that we invite him to accompany us in the argument, and then we may hope to show him that there is nothing peculiar in the constitution of women which would affect them in the administration of the State.

By all means.

Let us say to him: Come now, and we will ask you a

question:—when you spoke of a nature gifted or not gifted in any respect, did you mean to say that one man will acquire a thing easily, another with difficulty; a little learning will lead the one to discover a great deal; whereas the other, after much study and application, no sooner learns than he forgets; or again, did you mean, that the one has a body which is a good servant to his mind, while the body of the other is a hindrance to him?—would not these be the sort of differences which distinguish the man gifted by nature from the one who is ungifted?

The same natural gifts are found in both sexes, but they are possessed in a higher degree by men than women.

No one will deny that.

And can you mention any pursuit of mankind in which the male sex has not all these gifts and qualities in a higher degree than the female? Need I waste time in speaking of the art of weaving, and the management of pancakes and preserves, in which womankind does really appear to be great, and in which for her to be beaten by a man is of all things the most absurd?

You are quite right, he replied, in maintaining the general inferiority of the female sex: although many women are in many things superior to many men, yet on the whole what you say is true.

And if so, my friend, I said, there is no special faculty of administration in a state which a woman has because she is a woman, or which a man has by virtue of his sex, but the gifts of nature are alike diffused in both; all the pursuits of men are the pursuits of women also, but in all of them a woman is inferior to a man.

Very true.

Then are we to impose all our enactments on men and none of them on women?

Men and women are to

be governed by the same laws and to have the same pursuits.

That will never do.

One woman has a gift of healing, another not; one is a musician, and another has no music in her nature?

Very true.

And one woman has a turn for gymnastic and military exercises, and another is unwarlike and hates gymnastic?

Certainly.

And one woman is a philosopher, and another is an enemy of philosophy; one has spirit, and another is without spirit?

That is also true.

Then one woman will have the temper of a guardian, and another not. Was not the selection of the male guardians determined by differences of this sort?

Yes.

Men and women alike possess the qualities which make a guardian; they differ only in their comparative strength or weakness.

Obviously.

And those women who have such qualities are to be selected as the companions and colleagues of men who have similar qualities and whom they resemble in capacity and in character?

Very true.

And ought not the same natures to have the same pursuits?

They ought.

Then, as we were saying before, there is nothing unnatural in assigning music and gymnastic to the wives of the guardians—to that point we come round again.

Certainly not.

The law which we then enacted was agreeable to na-

ture, and therefore not an impossibility or mere aspiration; and the contrary practice, which prevails at present, is in reality a violation of nature.

That appears to be true.

We had to consider, first, whether our proposals were possible, and secondly whether they were the most beneficial?

Yes.

And the possibility has been acknowledged?

Yes.

The very great benefit has next to be established?

Quite so.

There are different degrees of goodness both in women and men.

You will admit that the same education which makes a man a good guardian will make a woman a good guardian; for their original nature is the same?

Yes.

I should like to ask you a question.

What is it?

Would you say that all men are equal in excellence, or is one man better than another?

The latter.

And in the commonwealth which we were founding do you conceive the guardians who have been brought up on our model system to be more perfect men, or the cobblers whose education has been cobbling?

What a ridiculous question!

You have answered me, I replied: Well, and may we not further say that our guardians are the best of our citizens?

By far the best.

And will not their wives be the best women?

Yes, by far the best.

And can there be anything better for the interests of he State than that the men and women of a State should e as good as possible?

There can be nothing better.

And this is what the arts of music and gymnastic, when resent in such manner as we have described, will accom- lish?

Certainly.

Then we have made an enactment not only possible but the highest degree beneficial to the State?

True.

Then let the wives of our guardians strip, for their virtue ill be their robe, and let them share in the toils of war d the defence of their country; only in the distribution of bours the lighter are to be assigned to the women, who e the weaker natures, but in other respects their duties e to be the same. And as for the man who laughs at aked women exercising their bodies from the best of otives, in his laughter he is plucking

'A fruit of unripe wisdom,'

d he himself is ignorant of what he is laughing at, or hat he is about;—for that is, and ever will be, the best of ayings, *That the useful is the noble and the hurtful is the se.*

Very true.

The noble saying.

Here, then, is one difficulty in our law bout women, which we may say that we ve now escaped; the wave has not swallowed us up alive r enacting that the guardians of either sex should have all eir pursuits in common; to the utility and also to the ssibility of this arrangement the consistency of the argu- ent with itself bears witness.

Yes, that was a mighty wave which you have escaped.

Yes, I said, but a greater is coming; you will not think much of this when you see the next.

The second and greater wave.

Go on; let me see.

The law, I said, which is the sequel of this and of all that has preceded, is to the following effect,—'that the wives of our guardians are to be common, and their children are to be common, and no parent is to know his own child, nor any child his parent.'

Yes, he said, that is a much greater wave than the other; and the possibility as well as the utility of such a law are far more questionable.

I do not think, I said, that there can be any dispute about the very great utility of having wives and children in common; the possibility is quite another matter, and will be very much disputed.

The utility and possibility of a community of wives and children.

I think that a good many doubts may be raised about both.

You imply that the two questions must be combined, I replied. Now I meant that you should admit the utility; and in this way, as I thought, I should escape from one of them, and then there would remain only the possibility.

But that little attempt is detected, and therefore you will please to give a defence of both.

Well, I said, I submit to my fate. Yet grant me a little favour: let me feast my mind with the dream as day dreamers are in the habit of feasting themselves when they are walking alone; for before they have discovered any means of effecting their wishes—that is a matter which never troubles them—they would rather not tire themselves by thinking about possibilities; but assuming that what they desire

is already granted to them, they proceed with their plan, and delight in detailing what they mean to do when their wish has come true—that is a way which they have of not doing much good to a capacity which was never good for much. Now I myself am beginning to lose heart, and I should like, with your permission, to pass over the question of possibility at present. Assuming therefore the possibility of the proposal, I shall now proceed to enquire how the rulers will carry out these arrangements, and I shall demonstrate that our plan, if executed, will be of the greatest benefit to the State and to the guardians. First of all, then, if you have no objection, I will endeavour with your help to consider the advantages of the measure; and hereafter the question of possibility.

The utility to be considered first, the possibility afterwards.

I have no objection; proceed.

First, I think that if our rulers and their auxiliaries are to be worthy of the name which they bear, there must be willingness to obey in the one and the power of command in the other; the guardians must themselves obey the laws, and they must also imitate the spirit of them in any details which are entrusted to their care.

That is right, he said.

You, I said, who are their legislator, having selected the men, will now select the women and give them to them;—they must be as far as possible of like natures with them; and they must live in common houses and meet at common meals. None of them will have anything specially his or her own; they will be together, and will be brought up together, and will associate at gymnastic exercises. And so they will be drawn by a necessity of their

The legislator will select guardians male and female who will meet at common meals and exercises, and will be drawn to one another by an irresistible necessity.

natures to have intercourse with each other—necessity is not too strong a word, I think?

Yes, he said;—necessity, not geometrical, but another sort of necessity which lovers know, and which is far more convincing and constraining to the mass of mankind.

True, I said; and this, Glaucon, like all the rest, must proceed after an orderly fashion; in a city of the blessed, licentiousness is an unholy thing which the rulers will forbid.

Yes, he said, and it ought not to be permitted.

Then clearly the next thing will be to make matrimony sacred in the highest degree, and what is most beneficial will be deemed sacred?

Exactly.

And how can marriages be made most beneficial?—that is a question which I put to you, because I see in your house dogs for hunting, and of the nobler sort of birds not a few. Now, I beseech you, do tell me, have you ever attended to their pairing and breeding?

The breeding of human beings, as of animals, to be from the best and from those who are of a ripe age.

In what particulars?

Why, in the first place, although they are all of a good sort, are not some better than others?

True.

And do you breed from them all indifferently, or do you take care to breed from the best only?

From the best.

And do you take the oldest or the youngest, or only those of ripe age?

I choose only those of ripe age.

And if care was not taken in the breeding, your dogs and birds would greatly deteriorate?

Certainly.

And the same of horses and animals in general?

Undoubtedly.

Good heavens! my dear friend, I said, what consummate skill will our rulers need if the same principle holds of the human species!

Certainly, the same principle holds; but why does this involve any particular skill?

Useful lies 'very honest knaveries.'

Because, I said, our rulers will often have to practise upon the body corporate with medicines. Now you know that when patients do not require medicines, but have only to be put under a regimen, the inferior sort of practitioner is deemed to be good enough; but when medicine has to be given, then the doctor should be more of a man.

That is quite true, he said; but to what are you alluding?

I mean, I replied, that our rulers will find a considerable dose of falsehood and deceit necessary for the good of their subjects: we were saying that the use of all these things regarded as medicines might be of advantage.

And we were very right.

And this lawful use of them seems likely to be often needed in the regulations of marriages and births.

How so?

Arrangements for the improvement of the breed;

Why, I said, the principle has been already laid down that the best of either sex should be united with the best as often, and the inferior with the inferior, as seldom as possible; and that they should rear the offspring of the one sort of union, but not of the other, if the flock is to be maintained in first-rate condition. Now these goings on must be a secret which the rulers only know, or there will

be a further danger of our herd, as the guardians may be termed, breaking out into rebellion.

Very true.

Had we not better appoint certain festivals at which we will bring together the brides and bridegrooms, and sacrifices will be offered and suitable hymeneal songs composed by our poets: the number of weddings is a matter which must be left to the discretion of the rulers, whose aim will be to preserve the average of population? There are many other things which they will have to consider, such as the effects of wars and diseases and any similar agencies, in order as far as this is possible to prevent the State from becoming either too large or too small.

and for the regulation of population.

Certainly, he replied.

We shall have to invent some ingenious kind of lots which the less worthy may draw on each occasion of our bringing them together, and then they will accuse their own ill-luck and not the rulers.

Pairing by lot.

To be sure, he said.

And I think that our braver and better youth, besides their other honours and rewards, might have greater facilities of intercourse with women given them; their bravery will be a reason, and such fathers ought to have as many sons as possible.

The brave deserve the fair.

True.

And the proper officers, whether male or female or both, for offices are to be held by women as well as by men—

Yes—

The proper officers will take the offspring of the good

parents to the pen or fold, and there they will deposit them with certain nurses who dwell in a separate quarter; but the offspring of the inferior, or of the better when they chance to be deformed, will be put away in some mysterious, unknown place, as they should be.

What is to be done with the children?

Yes, he said, that must be done if the breed of the guardians is to be kept pure.

They will provide for their nurture, and will bring the mothers to the fold when they are full of milk, taking the greatest possible care that no mother recognizes her own child; and other wet-nurses may be engaged if more are required. Care will also be taken that the process of suckling shall not be protracted too long; and the mothers will have no getting up at night or other trouble, but will hand over all this sort of thing to the nurses and attendants.

You suppose the wives of our guardians to have a fine easy time of it when they are having children.

Why, said I, and so they ought. Let us, however, proceed with our scheme. We were saying that the parents should be in the prime of life?

Very true.

And what is the prime of life? May it not be defined as a period of about twenty years in a woman's life, and thirty in a man's?

Which years do you mean to include?

A woman, I said, at twenty years of age may begin to bear children to the State, and continue to bear them until forty; a man may begin at five-and-twenty, when he has passed the point at which the pulse of life beats quickest, and continue to beget children until he be fifty-five.

A woman to bear children from twenty to forty; a man to beget them from twenty-five to fifty-five.

Certainly, he said, both in men and women those years are the prime of physical as well as of intellectual vigour.

Any one above or below the prescribed ages who takes part in the public hymeneals shall be said to have done an unholy and unrighteous thing; the child of which he is the father, if it steals into life, will have been conceived under auspices very unlike the sacrifices and prayers, which at each hymeneal priestesses and priests and the whole city will offer, that the new generation may be better and more useful than their good and useful parents, whereas his child will be the offspring of darkness and strange lust.

Very true, he replied.

And the same law will apply to any one of those within the prescribed age who forms a connection with any woman in the prime of life without the sanction of the rulers; for we shall say that he is raising up a bastard to the State, uncertified and unconsecrated.

Very true, he replied.

After the prescribed age has been passed, more licence is allowed: but all who were born after certain hymeneal festivals at which their parents or grandparents came together must be kept separate.

This applies, however, only to those who are within the specified age: after that we allow them to range at will, except that a man may not marry his daughter or his daughter's daughter, or his mother or his mother's mother; and women, on the other hand, are prohibited from marrying their sons or fathers, or son's son or father's father, and so on in either direction. And we grant all this, accompanying the permission with strict orders to prevent any embryo which may come into being from seeing the light; and if any force a way to the birth, the parents must un-

derstand that the offspring of such an union cannot be maintained, and arrange accordingly.

That also, he said, is a reasonable proposition. But how will they know who are fathers and daughters, and so on?

They will never know. The way will be this:—dating from the day of the hymeneal, the bridegroom who was then married will call all the male children who are born in the seventh and tenth month afterwards his sons, and the female children his daughters, and they will call him father, and he will call their children his grandchildren, and they will call the elder generation grandfathers and grandmothers. All who were begotten at the time when their fathers and mothers came together will be called their brothers and sisters, and these, as I was saying, will be forbidden to inter-marry. This, however, is not to be understood as an absolute prohibition of the marriage of brothers and sisters; if the lot favours them, and they receive the sanction of the Pythian oracle, the law will allow them.

Quite right, he replied.

Such is the scheme, Glaucon, according to which the guardians of our State are to have their wives and families in common. And now you would have the argument show that this community is consistent with the rest of our polity, and also that nothing can be better—would you not?

Yes, certainly.

Shall we try to find a common basis by asking of ourselves what ought to be the chief aim of the legislator in making laws and in the organization of a State,—what is the greatest good, and what is the greatest evil, and then consider whether our previous description has the stamp of the good or of the evil?

By all means.

Can there be any greater evil than discord and distraction and plurality where unity ought to reign? or any greater good than the bond of unity?

The greatest good of States, unity; the greatest evil, discord. The one the result of public, the other of private feelings.

There cannot.

And there is unity where there is community of pleasures and pains—where all the citizens are glad or grieved on the same occasions of joy and sorrow?

No doubt.

Yes; and where there is no common but only private feeling a State is disorganized—when you have one half of the world triumphing and the other plunged in grief at the same events happening to the city or the citizens?

Certainly.

Such differences commonly originate in a disagreement about the use of the terms 'mine' and 'not mine,' 'his' and 'not his.'

Exactly so.

And is not that the best-ordered State in which the greatest number of persons apply the terms 'mine' and 'not mine' in the same way to the same thing?

Quite true.

Or that again which most nearly approaches to the condition of the individual—as in the body, when but a finger of one of us is hurt, the whole frame, drawn towards the soul as a centre and forming one kingdom under the ruling power therein, feels the hurt and sympathizes all together with the part affected, and we say that the man has a pain in his finger; and the same expression is used about any other part of the body, which has a

The State like a living being which feels altogether when hurt in any part.

sensation of pain at suffering or of pleasure at the alleviation of suffering.

Very true, he replied; and I agree with you that in the best-ordered State there is the nearest approach to this common feeling which you describe.

Then when any one of the citizens experiences any good or evil, the whole State will make his case their own, and will either rejoice or sorrow with him?

Yes, he said, that is what will happen in a well-ordered State.

It will now be time, I said, for us to return to our State and see whether this or some other form is most in accordance with these fundamental principles.

How different are the terms which are applied to the rulers in other States and in our own!

Very good.

Our State like every other has rulers and subjects?

True.

All of whom will call one another citizens?

Of course.

But is there not another name which people give to their rulers in other States?

Generally they call them masters, but in democratic States they simply call them rulers.

And in our State what other name besides that of citizens do the people give the rulers?

They are called saviours and helpers, he replied.

And what do the rulers call the people?

Their maintainers and foster-fathers.

And what do they call them in other States?

Slaves.

And what do the rulers call one another in other States?

Fellow-rulers.

And what in ours?

Fellow-guardians.

Did you ever know an example in any other State of a ruler who would speak of one of his colleagues as his friend and of another as not being his friend?

Yes, very often.

And the friend he regards and describes as one in whom he has an interest, and the other as a stranger in whom he has no interest?

Exactly.

But would any of your guardians think or speak of any other guardian as a stranger?

Certainly he would not; for every one whom they meet will be regarded by them either as a brother or sister, or father or mother, or son or daughter, or as the child or parent of those who are thus connected with him.

The State one family.

Capital, I said; but let me ask you once more: Shall they be a family in name only; or shall they in all their actions be true to the name? For example, in the use of the word 'father,' would the care of a father be implied and the filial reverence and duty and obedience to him which the law commands; and is the violator of these duties to be regarded as an impious and unrighteous person who is not likely to receive much good either at the hands of God or of man? Are these to be or not to be the strains which the children will hear repeated in their ears by all the citizens about those who are intimated to them to be their parents and the rest of their kinsfolk?

Using the same terms, they will have the same modes of

These, he said, and none other; for what can be more ridiculous than for them to utter the names of family ties with the lips only and not to act in the spirit of them?

Then in our city the language of harmony and concord will be more often heard than in any other. As I was describing before, when any one is well or ill, the universal word will be 'with me it is well' or 'it is ill.'

thinking and acting, and this is to be attributed mainly to the community of women and children.

Most true.

And agreeably to this mode of thinking and speaking, were we not saying that they will have their pleasures and pains in common?

Yes, and so they will.

And they will have a common interest in the same thing which they will alike call 'my own,' and having this common interest they will have a common feeling of pleasure and pain?

Yes, far more so than in other States.

And the reason of this, over and above the general constitution of the State, will be that the guardians will have a community of women and children?

That will be the chief reason.

And this unity of feeling we admitted to be the greatest good, as was implied in our own comparison of a well-ordered State to the relation of the body and the members, when affected by pleasure or pain?

That we acknowledged, and very rightly.

Then the community of wives and children among our citizens is clearly the source of the greatest good to the State?

Certainly.

And this agrees with the other principle which we were affirming,—that the guardians were not to have houses or lands or any other property; their pay was to be their food, which they were to receive from the other citizens, and

they were to have no private expenses; for we intended them to preserve their true character of guardians.

Right, he replied.

Both the community of property and the community of families, as I am saying, tend to make them more truly guardians; they will not tear the city in pieces by differing about 'mine' and 'not mine'; each man dragging any acquisition which he has made into a separate house of his own, where he has a separate wife and children and private pleasures and pains; but all will be affected as far as may be by the same pleasures and pains because they are all of one opinion about what is near and dear to them, and therefore they all tend towards a common end.

There will be no private interests among them, and therefore no lawsuits or trials for assault or violence to elders.

Certainly, he replied.

And as they have nothing but their persons which they can call their own, suits and complaints will have no existence among them; they will be delivered from all those quarrels of which money or children or relations are the occasion.

Of course they will.

Neither will trials for assault or insult ever be likely to occur among them. For that equals should defend themselves against equals we shall maintain to be honourable and right; we shall make the protection of the person a matter of necessity.

That is good, he said.

Yes, and there is a further good in the law; viz. that if a man has a quarrel with another he will satisfy his resentment then and there, and not proceed to more dangerous lengths.

Certainly.

To the elder shall be assigned the duty of ruling and chastising the younger.

Clearly.

Nor can there be a doubt that the younger will not strike or do any other violence to an elder, unless the magistrates command him; nor will he slight him in any way. For there are two guardians, shame and fear, mighty to prevent him: shame, which makes men refrain from laying hands on those who are to them in the relation of parents; fear, that the injured one will be succoured by the others who are his brothers, sons, fathers.

That is true, he replied.

Then in every way the laws will help the citizens to keep the peace with one another?

Yes, there will be no want of peace.

And as the guardians will never quarrel among themselves there will be no danger of the rest of the city being divided either against them or against one another.

From how many other evils will our citizens be delivered?

None whatever.

I hardly like even to mention the little meannesses of which they will be rid, for they are beneath notice: such, for example, as the flattery of the rich by the poor, and all the pains and pangs which men experience in bringing up a family, and in finding money to buy necessaries for their household, borrowing and then repudiating, getting how they can, and giving the money into the hands of women and slaves to keep—the many evils of so many kinds which people suffer in this way are mean enough and obvious enough, and not worth speaking of.

Yes, he said, a man has no need of eyes in order to perceive that.

And from all these evils they will be delivered, and their life will be blessed as the life of Olympic victors and yet more blessed.

How so?

The Olympic victor, I said, is deemed happy in receiving a part only of the blessedness which is secured to our citizens, who have won a more glorious victory and have a more complete maintenance at the public cost. For the victory which they have won is the salvation of the whole State; and the crown with which they and their children are crowned is the fulness of all that life needs; they receive rewards from the hands of their country while living, and after death have an honourable burial.

Yes, he said, and glorious rewards they are.

Do you remember, I said, how in the course of the previous discussion some one who shall be nameless accused us of making our guardians unhappy—they had nothing and might have possessed all things—to whom we replied that, if an occasion offered, we might perhaps hereafter consider this question, but that, as at present advised, we would make our guardians truly guardians, and that we were fashioning the State with a view to the greatest happiness, not of any particular class, but of the whole?

Answer to the charge of Adeimantus that we made our citizens unhappy for their own good.

Yes, I remember.

And what do you say, now that the life of our protectors is made out to be far better and nobler than that of Olympic victors—is the life of shoemakers, or any other artisans, or of husbandmen, to be compared with it?

Certainly not.

At the same time I ought here to repeat what I have said elsewhere, that if any of our guardians shall try to be happy in such a manner that

Their life not to be com-

he will cease to be a guardian, and is not content with this safe and harmonious life, which, in our judgment, is of all lives the best, but infatuated by some youthful conceit of happiness which gets up into his head shall seek to appropriate the whole state to himself, then he will have to learn how wisely Hesiod spoke, when he said, 'Half is more than the whole.'

pared with that of citizens in ordinary States.

He who seeks to be more than a guardian is naught.

If he were to consult me, I should say to him: Stay where you are, when you have the offer of such a life.

You agree then, I said, that men and women are to have a common way of life such as we have described—common education, common children; and they are to watch over the citizens in common whether abiding in the city or going out to war; they are to keep watch together, and to hunt together like dogs; and always and in all things, as far as they are able, women are to share with the men? And in so doing they will do what is best, and will not violate, but preserve the natural relation of the sexes.

The common way of life includes common education, common children, common services and duties of men and women.

I agree with you, he replied.

The enquiry, I said, has yet to be made, whether such a community will be found possible—as among other animals, so also among men—and if possible, in what way possible?

You have anticipated the question which I was about to suggest.

There is no difficulty, I said, in seeing how war will be carried on by them.

How?

Why, of course they will go on expeditions together; and will take with them any of their children who are strong enough, that, after the manner of the artisan's child, they may look on at the work which they will have to do when they are grown up; and besides looking on, they will have to help and be of use in war, and to wait upon their fathers and mothers. Did you never observe in the arts how the potters' boys look on and help, long before they touch the wheel?

The children to accompany their parents on military expeditions;

Yes, I have.

And shall potters be more careful in educating their children and in giving them the opportunity of seeing and practising their duties than our guardians will be?

The idea is ridiculous, he said.

There is also the effect on the parents, with whom, as with other animals, the presence of their young ones will be the greatest incentive to valour.

That is quite true, Socrates; and yet if they are defeated, which may often happen in war, how great the danger is! the children will be lost as well as their parents, and the State will never recover.

True, I said; but would you never allow them to run any risk?

I am far from saying that.

Well, but if they are ever to run a risk should they not do so on some occasion when, if they escape disaster, they will be the better for it?

Clearly.

Whether the future soldiers do or do not see war in the days of their youth is a very important matter, for the sake of which some risk may fairly be incurred.

but care must be taken that they do not run any serious risk.

Yes, very important.

This then must be our first step,—to make our children spectators of war; but we must also contrive that they shall be secured against danger; then all will be well.

True.

Their parents may be supposed not to be blind to the risks of war, but to know, as far as human foresight can, what expeditions are safe and what dangerous?

That may be assumed.

And they will take them on the safe expeditions and be cautious about the dangerous ones?

True.

And they will place them under the command of experienced veterans who will be their leaders and teachers?

Very properly.

Still, the dangers of war cannot be always foreseen; there is a good deal of chance about them?

True.

Then against such chances the children must be at once furnished with wings, in order that in the hour of need they may fly away and escape.

What do you mean? he said.

I mean that we must mount them on horses in their earliest youth, and when they have learnt to ride, take them on horseback to see war: the horses must not be spirited and warlike, but the most tractable and yet the swiftest that can be had. In this way they will get an excellent view of what is hereafter to be their own business; and if there is danger they have only to follow their elder leaders and escape.

I believe that you are right, he said.

The coward is to be degraded into a lower rank.

Next, as to war; what are to be the relations of your soldiers to one another and to

their enemies? I should be inclined to propose that the soldier who leaves his rank or throws away his arms, or is guilty of any other act of cowardice, should be degraded into the rank of a husbandman or artisan. What do you think?

By all means, I should say.

And he who allows himself to be taken prisoner may as well be made a present of to his enemies; he is their lawful prey, and let them do what they like with him.

Certainly.

The hero to receive honour from his comrades and favour from his beloved,

But the hero who has distinguished himself, what shall be done to him? In the first place, he shall receive honour in the army from his youthful comrades; every one of them in succession shall crown him. What do you say?

I approve.

And what do you say to his receiving the right hand of fellowship?

To that too, I agree.

But you will hardly agree to my next proposal.

What is your proposal?

That he should kiss and be kissed by them.

Most certainly, and I should be disposed to go further, and say: Let no one whom he has a mind to kiss refuse to be kissed by him while the expedition lasts. So that if there be a lover in the army, whether his love be youth or maiden, he may be more eager to win the prize of valour.

Capital, I said. That the brave man is to have more wives than others has been already determined: and he is to have first choices in such matters more than others, in order that he may have as many children as possible?

Agreed.

Again, there is another manner in which, according to Homer, brave youths should be honoured; for he tells how Ajax[1], after he had distinguished himself in battle, was rewarded with long chines, which seems to be a compliment appropriate to a hero in the flower of his age, being not only a tribute of honour but also a very strengthening thing.

and to have precedence, and a larger share of meats and drinks;

Most true, he said.

Then in this, I said, Homer shall be our teacher; and we too, at sacrifices and on the like occasions, will honour the brave according to the measure of their valour, whether men or women, with hymns and those other distinctions which we were mentioning; also with

'seats of precedence, and meats and full cups[2]*;'*

and in honouring them, we shall be at the same time training them.

That, he replied, is excellent.

Yes, I said; and when a man dies gloriously in war shall we not say, in the first place, that he is of the golden race?

To be sure.

Nay, have we not the authority of Hesiod for affirming that when they are dead

also to be worshipped after death.

'They are holy angels upon the earth, authors of good, averters of evil, the guardians of speech-gifted men'?[3]

Yes; and we accept his authority.

We must learn of the god how we are to order the sepul-

[1] Iliad, vii. 321. [2] Iliad, viii. 162.
[3] Probably Works and Days, 121 foll.

ture of divine and heroic personages, and what is to be their special distinction; and we must do as he bids?

By all means.

And in ages to come we will reverence them and kneel before their sepulchres as at the graves of heroes. And not only they but any who are deemed pre-eminently good, whether they die from age, or in any other way, shall be admitted to the same honours.

That is very right, he said.

Behaviour to enemies.

Next, how shall our soldiers treat their enemies? What about this?

In what respect do you mean?

First of all, in regard to slavery? Do you think it right that Hellenes should enslave Hellenic States, or allow others to enslave them, if they can help? Should not their custom be to spare them, considering the danger which there is that the whole race may one day fall under the yoke of the barbarians?

To spare them is infinitely better.

No Hellene shall be made a slave.

Then no Hellene should be owned by them as a slave; that is a rule which they will observe and advise the other Hellenes to observe.

Certainly, he said; they will in this way be united against the barbarians and will keep their hands off one another.

Next as to the slain; ought the conquerors, I said, to take anything but their armour? Does not the practice of despoiling an enemy afford an excuse for not facing the battle? Cowards skulk about the dead, pretending that they are fulfilling a duty, and many an army before now has been lost from this love of plunder.

Very true.

Those who fall in battle are not to be despoiled.

And is there not illiberality and avarice in robbing a corpse, and also a degree of meanness and womanishness in making an enemy of the dead body when the real enemy has flown away and left only his fighting gear behind him,—is not this rather like a dog who cannot get at his assailant, quarrelling with the stones which strike him instead?

Very like a dog, he said.

Then we must abstain from spoiling the dead or hindering their burial?

Yes, he replied, we most certainly must.

The arms of Hellenes are not to be offered at temples;

Neither shall we offer up arms at the temples of the gods, least of all the arms of Hellenes, if we care to maintain good feeling with other Hellenes; and, indeed, we have reason to fear that the offering of spoils taken from kinsmen may be a pollution unless commanded by the god himself?

Very true.

Again, as to the devastation of Hellenic territory or the burning of houses, what is to be the practice?

May I have the pleasure, he said, of hearing your opinion?

Both should be forbidden, in my judgment; I would take the annual produce and no more. Shall I tell you why?

Pray do.

nor Hellenic territory devastated.

Why, you see, there is a difference in the names 'discord' and 'war,' and I imagine that there is also a difference in their natures; the one is expressive of what is internal and domestic, the other of what is external and foreign; and the first of the two is termed discord, and only the second, war.

That is a very proper distinction, he replied.

And may I not observe with equal propriety that the Hellenic race is all united together by ties of blood and friendship, and alien and strange to the barbarians?

Very good, he said.

And therefore when Hellenes fight with barbarians and barbarians with Hellenes, they will be described by us as being at war when they fight, and by nature enemies, and this kind of antagonism should be called war; but when Hellenes fight with one another we shall say that Hellas is then in a state of disorder and discord, they being by nature friends; and such enmity is to be called discord.

Hellenic warfare is only a kind of discord not intended to be lasting.

I agree.

Consider then, I said, when that which we have acknowledged to be discord occurs, and a city is divided, if both parties destroy the lands and burn the houses of one another, how wicked does the strife appear! No true lover of his country would bring himself to tear in pieces his own nurse and mother: There might be reason in the conqueror depriving the conquered of their harvest, but still they would have the idea of peace in their hearts and would not mean to go on fighting for ever.

Yes, he said, that is a better temper than the other.

And will not the city, which you are founding, be an Hellenic city?

It ought to be, he replied.

Then will not the citizens be good and civilized?

Yes, very civilized.

And will they not be lovers of Hellas, and think of Hellas as their own land, and share in the common temples?

The lover of his own city will also be a lover of Hellas.

Most certainly.

And any difference which arises among them will be regarded by them as discord only—a quarrel among friends, which is not to be called a war?

Certainly not.

Then they will quarrel as those who intend some day to be reconciled?

Certainly.

They will use friendly correction, but will not enslave or destroy their opponents; they will be correctors, not enemies?

Just so.

And as they are Hellenes themselves they will not devastate Hellas, nor will they burn houses, nor ever suppose that the whole population of a city—men, women, and children—are equally their enemies, for they know that the guilt of war is always confined to a few persons and that the many are their friends. And for all these reasons they will be unwilling to waste their lands and raze their houses; their enmity to them will only last until the many innocent sufferers have compelled the guilty few to give satisfaction?

Hellenes should deal mildly with Hellenes; and with barbarians as Hellenes now deal with one another.

I agree, he said, that our citizens should thus deal with their Hellenic enemies; and with barbarians as the Hellenes now deal with one another.

Then let us enact this law also for our guardians:—that they are neither to devastate the lands of Hellenes nor to burn their houses.

Agreed; and we may agree also in thinking that these, like all our previous enactments, are very good.

Justice has been defined, but the question remains: how can the ideal state actually be established? Socrates' answer—that the rulers will also have to be philosophers—introduces the discussion of philosophy which occupies the next several books of the dialogue.

But still I must say, Socrates, that if you are allowed to go on in this way you will entirely forget the other question which at the commencement of this discussion you thrust aside:—Is such an order of things possible, and how, if at all? For I am quite ready to acknowledge that the plan which you propose, if only feasible, would do all sorts of good to the State. I will add, what you have omitted, that your citizens will be the bravest of warriors, and will never leave their ranks, for they will all know one another, and each will call the other father, brother, son; and if you suppose the women to join their armies, whether in the same rank or in the rear, either as a terror to the enemy, or as auxiliaries in case of need, I know that they will then be absolutely invincible; and there are many domestic advantages which might also be mentioned and which I also fully acknowledge: but, as I admit all these advantages and as many more as you please, if only this State of yours were to come into existence, we need say no more about them; assuming then the existence of the State, let us now turn to the question of possibility and ways and means—the rest may be left.

The complaint of Glaucon respecting the hesitation of Socrates.

If I loiter for a moment, you instantly make a raid upon me, I said, and have no mercy; I have hardly escaped the first and second waves, and you seem not to be aware

Socrates excuses himself and makes one or two remarks preparatory to a final effort.

that you are now bringing upon me the third, which is the greatest and heaviest. When you have seen and heard the third wave, I think you will be more considerate and will acknowledge that some fear and hesitation was natural respecting a proposal so extraordinary as that which I have now to state and investigate.

The more appeals of this sort which you make, he said, the more determined are we that you shall tell us how such a State is possible: speak out and at once.

Let me begin by reminding you that we found our way hither in the search after justice and injustice.

True, he replied; but what of that?

I was only going to ask whether, if we have discovered them, we are to require that the just man should in nothing fail of absolute justice; or may we be satisfied with an approximation, and the attainment in him of a higher degree of justice than is to be found in other men?

The approximation will be enough.

(1) The ideal is a standard only which can

We are enquiring into the nature of absolute justice and into the character of the perfectly just, and into injustice and the perfectly unjust, that we might have an ideal. We were to look at these in order that we might judge of our own happiness and unhappiness according to the standard which they exhibited and the degree in which we resembled them, but not with any view of showing that they could exist in fact.

True, he said.

Would a painter be any the worse because, after having delineated with consummate art an ideal of a perfectly beautiful man, he was unable to show that any such man could ever have existed?

He would be none the worse.

Well, and were we not creating an ideal of a perfect State?

To be sure.

And is our theory a worse theory because we are unable to prove the possibility of a city being ordered in the manner described?

(2) but is none the worse for this.

Surely not, he replied.

That is the truth, I said. But if, at your request, I am to try and show how and under what conditions the possibility is highest, I must ask you, having this in view, to repeat your former admissions.

What admissions?

I want to know whether ideals are ever fully realized in language? Does not the word express more than the fact, and must not the actual, whatever a man may think, always, in the nature of things, fall short of the truth? What do you say?

I agree.

Then you must not insist on my proving that the actual State will in every respect coincide with the ideal: if we are only able to discover how a city may be governed nearly as we proposed, you will admit that we have discovered the possibility which you demand; and will be contented. I am sure that I should be contented—will not you?

Yes, I will.

Let me next endeavour to show what is that fault in States which is the cause of their present maladministration, and what is the least change which will enable a State to pass into the truer form; and let the

(3) Although the ideal cannot be realized, one or two changes, or rather a single change, might

change, if possible, be of one thing only, or if not, of two; at any rate, let the changes be as few and slight as possible.

revolutionize a State.

Certainly, he replied.

I think, I said, that there might be a reform of the State if only one change were made, which is not a slight or easy though still a possible one.

What is it? he said.

Now then, I said, I go to meet that which I liken to the greatest of the waves; yet shall the word be spoken, even though the wave break and drown me in laughter and dishonour; and do you mark my words.

Socrates goes forth to meet the wave.

Proceed.

I said: *Until philosophers are kings, or the kings and princes of this world have the spirit and power of philosophy, and political greatness and wisdom meet in one, and those commoner natures who pursue either to the exclusion of the other are compelled to stand aside, cities will never have rest from their evils,—no, nor the human race, as I believe,—and then only will this our State have a possibility of life and behold the light of day*. Such was the thought, my dear Glaucon, which I would fain have uttered if it had not seemed too extravagant; for to be convinced that in no other State can there be happiness private or public is indeed a hard thing.

'Cities will never cease from ill until they are governed by philosophers.'

Socrates, what do you mean? I would have you consider that the word which you have uttered is one at which numerous persons, and very respectable persons too, in a figure pulling off their coats all in a moment, and seizing any weapon that comes to hand, will run at you

might and main, before you know where you are, intending to do heaven knows what; and if you don't prepare an answer, and put yourself in motion, you will be 'pared by their fine wits,' and no mistake.

What will the world say to this?

You got me into the scrape, I said.

And I was quite right; however, I will do all I can to get you out of it; but I can only give you good-will and good advice, and, perhaps, I may be able to fit answers to your questions better than another—that is all. And now, having such an auxiliary, you must do your best to show the unbelievers that you are right.

I ought to try, I said, since you offer me such invaluable assistance. And I think that, if there is to be a chance of our escaping, we must explain to them whom we mean when we say that philosophers are to rule in the State; then we shall be able to defend ourselves: There will be discovered to be some natures who ought to study philosophy and to be leaders in the State; and others who are not born to be philosophers, and are meant to be followers rather than leaders.

But who is a philosopher?

Then now for a definition, he said.

Follow me, I said, and I hope that I may in some way or other be able to give you a satisfactory explanation.

Proceed.

I dare say that you remember, and therefore I need not remind you, that a lover, if he is worthy of the name, ought to show his love, not to some one part of that which he loves, but to the whole.

Parallel of the lover.

I really do not understand, and therefore beg of you to assist my memory.

Another person, I said, might fairly reply as you do; but a man of pleasure like yourself ought to know that all who are in the flower of youth do somehow or other raise a pang or emotion in a lover's breast, and are thought by him to be worthy of his affectionate regards. Is not this a way which you have with the fair: one has a snub nose, and you praise his charming face; the hook-nose of another has, you say, a royal look; while he who is neither snub nor hooked has the grace of regularity: the dark visage is manly, the fair are children of the gods; and as to the sweet 'honey pale,' as they are called, what is the very name but the invention of a lover who talks in diminutives, and is not adverse to paleness if appearing on the cheek of youth? In a word, there is no excuse which you will not make, and nothing which you will not say, in order not to lose a single flower that blooms in the spring-time of youth.

The lover of the fair loves them all;

If you make me an authority in matters of love, for the sake of the argument, I assent.

And what do you say of lovers of wine? Do you not see them doing the same? They are glad of any pretext of drinking any wine.

the lover of wines all wines;

Very good.

And the same is true of ambitious men; if they cannot command an army, they are willing to command a file; and if they cannot be honoured by really great and important persons, they are glad to be honoured by lesser and meaner people, —but honour of some kind they must have.

the lover of honour all honour;

Exactly.

Once more let me ask: Does he who desires any class of goods, desire the whole class or a part only?

The whole.

And may we not say of the philosopher that he is a lover, not of a part of wisdom only, but of the whole?

the philosopher, or lover of wisdom, all knowledge.

Yes, of the whole.

And he who dislikes learning, especially in youth, when he has no power of judging what is good and what is not, such an one we maintain not to be a philosopher or a lover of knowledge, just as he who refuses his food is not hungry, and may be said to have a bad appetite and not a good one?

Very true, he said.

Whereas he who has a taste for every sort of knowledge and who is curious to learn and is never satisfied, may be justly termed a philosopher? Am I not right?

Glaucon said: If curiosity makes a philosopher, you will find many a strange being will have a title to the name. All the lovers of sights have a delight in learning, and must therefore be included. Musical amateurs, too, are a folk strangely out of place among philosophers, for they are the last persons in the world who would come to anything like a philosophical discussion, if they could help, while they run about at the Dionysiac festivals as if they had let out their ears to hear every chorus; whether the performance is in town or country—that makes no difference—they are there. Now are we to maintain that all these and any who have similar tastes, as well as the professors of quite minor arts, are philosophers?

Under knowledge, however, are not to be included sights and sounds, or under the lovers of knowledge, musical amateurs and the like.

Certainly not, I replied; they are only an imitation.
He said: Who then are the true philosophers?
Those, I said, who are lovers of the vision of truth.

BOOK VI

The philosopher is a lover of truth and of all true being.

IN THE FIRST PLACE, as we began by observing, the nature of the philosopher has to be ascertained. We must come to an understanding about him, and, when we have done so, then, if I am not mistaken, we shall also acknowledge that such an union of qualities is possible, and that those in whom they are united, and those only, should be rulers in the State.

What do you mean?

Let us suppose that philosophical minds always love knowledge of a sort which shows them the eternal nature not varying from generation and corruption.

Agreed.

And further, I said, let us agree that they are lovers of all true being; there is no part whether greater or less, or more or less honourable, which they are willing to renounce; as we said before of the lover and the man of ambition.

True.

And if they are to be what we were describing, is there not another quality which they should also possess?

What quality?

Truthfulness: they will never intentionally receive into their mind falsehood, which is their detestation, and they will love the truth.

Yes, that may be safely affirmed of them.

'May be,' my friend, I replied, is not the word; say rather 'must be affirmed:' for he whose nature is amorous of anything cannot help loving all that belongs or is akin to the object of his affections.

Right, he said.

And is there anything more akin to wisdom than truth?

How can there be?

Can the same nature be a lover of wisdom and a lover of falsehood?

Never.

The true lover of learning then must from his earliest youth, as far as in him lies, desire all truth?

Assuredly.

But then again, as we know by experience, he whose desires are strong in one direction will have them weaker in others; they will be like a stream which has been drawn off into another channel.

True.

He will be absorbed in the pleasures of the soul, and therefore temperate and the reverse of covetous or mean.

He whose desires are drawn towards knowledge in every form will be absorbed in the pleasures of the soul, and will hardly feel bodily pleasure—I mean, if he be a true philosopher and not a sham one.

That is most certain.

Such an one is sure to be temperate and the reverse of covetous; for the motives which make another man desirous of having and spending, have no place in his character.

Very true.

Another criterion of the philosophical nature has also to be considered.

What is that?

There should be no secret corner of illiberality; nothing can be more antagonistic than meanness to a soul which is ever longing after the whole of things both divine and human.

Most true, he replied.

Then how can he who has magnificence of mind and is the spectator of all time and all existence, think much of human life?

In the magnificence of his contemplations he will not think much of human life.

He cannot.

Or can such an one account death fearful?

No indeed.

Then the cowardly and mean nature has no part in true philosophy?

Certainly not.

Or again: can he who is harmoniously constituted, who is not covetous or mean, or a boaster, or a coward—can he, I say, ever be unjust or hard in his dealings?

Impossible.

Then you will soon observe whether a man is just and gentle, or rude and unsociable; these are the signs which distinguish even in youth the philosophical nature from the unphilosophical.

He will be of a gentle, sociable, harmonious nature; a lover of learning, having a good memory and moving spontaneously in the world of being.

True.

There is another point which should be remarked.

What point?

Whether he has or has not a pleasure in learning; for

no one will love that which gives him pain, and in which after much toil he makes little progress.

Certainly not.

And again, if he is forgetful and retains nothing of what he learns, will he not be an empty vessel?

That is certain.

Labouring in vain, he must end in hating himself and his fruitless occupation?

Yes.

Then a soul which forgets cannot be ranked among genuine philosophic natures; we must insist that the philosopher should have a good memory?

Certainly.

And once more, the inharmonious and unseemly nature can only tend to disproportion?

Undoubtedly.

And do you consider truth to be akin to proportion or to disproportion?

To proportion.

Then, besides other qualities, we must try to find a naturally well-proportioned and gracious mind, which will move spontaneously towards the true being of everything.

Certainly.

Well, and do not all these qualities, which we have been enumerating, go together, and are they not, in a manner, necessary to a soul, which is to have a full and perfect participation of being?

They are absolutely necessary, he replied.

And must not that be a blameless study which he only can pursue who has the gift of a good memory, and is quick to learn,—noble, gracious, the friend of truth, justice, courage, temperance, who are his kindred?

The god of jealousy himself, he said, could find no fault with such a study.

And to men like him, I said, when perfected by years and education, and to these only you will entrust the State.

Conclusion: What a blameless study then is philosophy!

Here Adeimantus interposed and said: To these statements, Socrates, no one can offer a reply; but when you talk in this way, a strange feeling passes over the minds of your hearers: They fancy that they are led astray a little at each step in the argument, owing to their own want of skill in asking and answering questions; these littles accumulate, and at the end of the discussion they are found to have sustained a mighty overthrow and all their former notions appear to be turned upside down. And as unskilful players of draughts are at last shut up by their more skilful adversaries and have no piece to move, so they find themselves shut up at last; for they have nothing to say in this new game of which words are the counters; and yet all the time they are in the right. The observation is suggested to me by what is now occurring. For any one of us might say, that although in words he is not able to meet you at each step of the argument, he sees as a fact that the votaries of philosophy, when they carry on the study, not only in youth as a part of education, but as the pursuit of their maturer years, most of them become strange monsters, not to say utter rogues, and that those who may be considered the best of them are made useless to the world by the very study which you extol.

Nay, says Adeimantus, you can prove anything, but your hearers are unconvinced all the same.

Well, and do you think that those who say so are wrong?

Common opinion declares philosophers to be either rogues or useless.

I cannot tell, he replied; but I should like to know what is your opinion.

Socrates, instead of denying this statement, admits the truth of it.

Hear my answer; I am of opinion that they are quite right.

Then how can you be justified in saying that cities will not cease from evil until philosophers rule in them, when philosophers are acknowledged by us to be of no use to them?

You ask a question, I said, to which a reply can only be given in a parable.

Yes, Socrates; and that is a way of speaking to which you are not at all accustomed, I suppose.

A parable.

I perceive, I said, that you are vastly amused at having plunged me into such a hopeless discussion; but now hear the parable, and then you will be still more amused at the meagreness of my imagination: for the manner in which the best men are treated in their own States is so grievous that no single thing on earth is comparable to it; and therefore, if I am to plead their cause, I must have recourse to fiction, and put together a figure made up of many things, like the fabulous unions of goats and stags which are found in pictures. Imagine then a fleet or a ship in which there is a captain who is taller and stronger than any of the crew, but he is a little deaf and has a similar infirmity in sight, and his knowledge of navigation is not much better. The sailors are quarrelling with one another about the steering—every one is of opinion that he has a right to steer, though he has never learned the art of navigation and cannot tell who taught him or when he learned, and

The noble captain whose senses are rather dull (the people in their better mind); the mutinous crew (the mob of politicians); and the pilot (the true philosopher).

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will further assert that it cannot be taught, and they are ready to cut in pieces any one who says the contrary. They throng about the captain, begging and praying him to commit the helm to them; and if at any time they do not prevail, but others are preferred to them, they kill the others or throw them overboard, and having first chained up the noble captain's senses with drink or some narcotic drug, they mutiny and take possession of the ship and make free with the stores; thus, eating and drinking, they proceed on their voyage in such a manner as might be expected of them. Him who is their partisan and cleverly aids them in their plot for getting the ship out of the captain's hands into their own whether by force or persuasion, they compliment with the name of sailor, pilot, able seaman, and abuse the other sort of man, whom they call a good-for-nothing; but that the true pilot must pay attention to the year and seasons and sky and stars and winds, and whatever else belongs to his art, if he intends to be really qualified for the command of a ship, and that he must and will be the steerer, whether other people like or not—the possibility of this union of authority with the steerer's art has never seriously entered into their thoughts or been made part of their calling. Now in vessels which are in a state of mutiny and by sailors who are mutineers, how will the true pilot be regarded? Will he not be called by them a prater, a star-gazer, a good-for-nothing?

Of course, said Adeimantus.

Then you will hardly need, I said, to hear the interpretation of the figure, which describes the true philosopher in his relation to the State; for you understand already.

The interpretation.

Certainly.

Then suppose you now take this parable to the gentleman who is surprised at finding that philosophers have no honour in their cities; explain it to him and try to convince him that their having honour would be far more extraordinary.

I will.

Say to him, that, in deeming the best votaries of philosophy to be useless to the rest of the world, he is right; but also tell him to attribute their uselessness to the fault of those who will not use them, and not to themselves. The pilot should not humbly beg the sailors to be commanded by him—that is not the order of nature; neither are 'the wise to go to the doors of the rich'—the ingenious author of this saying told a lie—but the truth is, that, when a man is ill, whether he be rich or poor, to the physician he must go, and he who wants to be governed, to him who is able to govern. The ruler who is good for anything ought not to beg his subjects to be ruled by him; although the present governors of mankind are of a different stamp; they may be justly compared to the mutinous sailors, and the true helmsmen to those who are called by them good-for-nothings and star-gazers.

The uselessness of philosophers arises out of the unwillingness of mankind to make use of them.

Precisely so, he said.

For these reasons, and among men like these, philosophy, the noblest pursuit of all, is not likely to be much esteemed by those of the opposite faction; not that the greatest and most lasting injury is done to her by her opponents, but by her own professing followers, the same of whom you suppose the accuser to say,

The real enemies of philosophy her professing followers.

that the greater number of them are arrant rogues, and the best are useless; in which opinion I agreed.

Yes.

And the reason why the good are useless has now been explained?

True.

Then shall we proceed to show that the corruption of the majority is also unavoidable, and that this is not to be laid to the charge of philosophy any more than the other?

The corruption of philosophy due to many causes.

By all means.

And let us ask and answer in turn, first going back to the description of the gentle and noble nature. Truth, as you will remember, was his leader, whom he followed always and in all things; failing in this, he was an impostor, and had no part or lot in true philosophy.

Yes, that was said.

Well, and is not this one quality, to mention no others, greatly at variance with present notions of him?

Certainly, he said.

And have we not a right to say in his defence, that the true lover of knowledge is always striving after being—that is his nature; he will not rest in the multiplicity of individuals which is an appearance only, but will go on—the keen edge will not be blunted, nor the force of his desire abate until he have attained the knowledge of the true nature of every essence by a sympathetic and kindred power in the soul, and by that power drawing near and mingling and becoming incorporate with very being, having begotten mind and truth, he will have knowledge and will live and grow truly, and then, and not till then, will he cease from his travail.

But before considering

Nothing, he said, can be more just than such a description of him.

this, let us re-enumerate the qualities of the philosopher:

And will the love of a lie be any part of a philosopher's nature? Will he not utterly hate a lie?

He will.

And when truth is the captain, we cannot suspect any evil of the band which he leads?

Impossible.

Justice and health of mind will be of the company, and temperance will follow after?

his love of essence, of truth, of justice, besides his other virtues and natural gifts.

True, he replied.

Neither is there any reason why I should again set in array the philosopher's virtues, as you will doubtless remember that courage, magnificence, apprehension, memory, were his natural gifts. And you objected that, although no one could deny what I then said, still, if you leave words and look at facts, the persons who are thus described are some of them manifestly useless, and the greater number utterly depraved; we were then led to enquire into the grounds of these accusations, and have now arrived at the point of asking why are the majority bad, which question of necessity brought us back to the examination and definition of the true philosopher.

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BOOK VII

The simile of the cave is the climax of Plato's discussion of philosophy. It is a brilliant example of his ability to create myth out of abstract ideas and is, as well, a major statement of his thought. The escape from the cave and into the sunlight represents the progress of the soul from the prison house of the senses to the world of true reality. The philosopher-kings, who will make possible the establishment of the ideal state, are to be not only seasoned men of action in the world of government but also saints who have achieved a religious vision of the supreme good.

AND NOW, I said, let me show in a figure how far our nature is enlightened or unenlightened:—Behold! human beings living in an underground den, which has a mouth open towards the light and reaching all along the den; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets.

The den, the prisoners: the light at a distance;

I see.

And do you see, I said, men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and various materials, which appear over the wall? Some of them are talking, others silent.

You have shown me a strange image, and they are strange prisoners.

Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?

the low wall, and the moving figures of which the shadows are seen on the opposite wall of the den.

True, he said; how could they see anything but the shadows if they were never allowed to move their heads?

And of the objects which are being carried in like manner they would only see the shadows?

Yes, he said.

And if they were able to converse with one another, would they not suppose that they were naming what was actually before them?

Very true.

And suppose further that the prison had an echo which came from the other side, would they not be sure to fancy when one of the passers-by spoke that the voice which they heard came from the passing shadow?

The prisoners would mistake the shadows for realities.

No question, he replied.

To them, I said, the truth would be literally nothing but the shadows of the images.

That is certain.

And now look again, and see what will naturally follow if the prisoners are released and disabused of their error. At first, when any of them is liberated and compelled suddenly to stand up and turn his neck round and walk and

look towards the light, he will suffer sharp pains; the glare will distress him, and he will be unable to see the realities of which in his former state he had seen the shadows; and then conceive some one saying to him, that what he saw before was an illusion, but that now, when he is approaching nearer to being and his eye is turned towards more real existence, he has a clearer vision,—what will be his reply? And you may further imagine that his instructor is pointing to the objects as they pass and requiring him to name them,—will he not be perplexed? Will he not fancy that the shadows which he formerly saw are truer than the objects which are now shown to him?

And when released, they would still persist in maintaining the superior truth of the shadows.

Far truer.

And if he is compelled to look straight at the light, will he not have a pain in his eyes which will make him turn away to take refuge in the objects of vision which he can see, and which he will conceive to be in reality clearer than the things which are now being shown to him?

True, he said.

And suppose once more, that he is reluctantly dragged up a steep and rugged ascent, and held fast until he is forced into the presence of the sun himself, is he not likely to be pained and irritated? When he approaches the light his eyes will be dazzled, and he will not be able to see anything at all of what are now called realities.

When dragged upwards, they would be dazzled by excess of light.

Not all in a moment, he said.

He will require to grow accustomed to the sight of the upper world. And first he will see the shadows best, next the reflections of men and other objects in the water, and then the objects themselves; then he will gaze upon the light of the moon and the stars and the spangled heaven;

and he will see the sky and the stars by night better than the sun or the light of the sun by day?

Certainly.

Last of all he will be able to see the sun, and not mere reflections of him in the water, but he will see him in his own proper place, and not in another; and he will contemplate him as he is.

At length they will see the sun and understand his nature.

Certainly.

He will then proceed to argue that this is he who gives the season and the years, and is the guardian of all that is in the visible world, and in a certain way the cause of all things which he and his fellows have been accustomed to behold?

Clearly, he said, he would first see the sun and then reason about him.

And when he remembered his old habitation, and the wisdom of the den and his fellow-prisoners, do you not suppose that he would felicitate himself on the change, and pity them?

They would then pity their old companions of the den.

Certainly, he would.

And if they were in the habit of conferring honours among themselves on those who were quickest to observe the passing shadows and to remark which of them went before, and which followed after, and which were together; and who were therefore best able to draw conclusions as to the future, do you think that he would care for such honours and glories, or envy the possessors of them? Would he not say with Homer,

'Better to be the poor servant of a poor master,'

and to endure anything, rather than think as they do and live after their manner?

Yes, he said, I think that he would rather suffer anything than entertain these false notions and live in this miserable manner.

Imagine once more, I said, such an one coming suddenly out of the sun to be replaced in his old situation; would he not be certain to have his eyes full of darkness?

To be sure, he said.

And if there were a contest, and he had to compete in measuring the shadows with the prisoners who had never moved out of the den, while his sight was still weak, and before his eyes had become steady (and the time which would be needed to acquire this new habit of sight might be very considerable) would he not be ridiculous? Men would say of him that up he went and down he came without his eyes; and that it was better not even to think of ascending; and if any one tried to loose another and lead him up to the light, let them only catch the offender, and they would put him to death.

But when they returned to the den they would see much worse than those who had never left it.

No question, he said.

This entire allegory, I said, you may now append, dear Glaucon, to the previous argument; the prison-house is the world of sight, the light of the fire is the sun, and you will not misapprehend me if you interpret the journey upwards to be the ascent of the soul into the intellectual world according to my poor belief, which, at your desire, I have expressed—whether rightly or wrongly God knows. But, whether true or false, my opinion is that in the world of knowledge the idea of good appears last of all, and is seen only with an effort; and, when seen, is also inferred to be

The prison is the world of sight, the light of the fire is the sun.

the universal author of all things beautiful and right, parent of light and of the lord of light in this visible world, and the immediate source of reason and truth in the intellectual; and that this is the power upon which he who would act rationally either in public or private life must have his eye fixed.

I agree, he said, as far as I am able to understand you.

Moreover, I said, you must not wonder that those who attain to this beatific vision are unwilling to descend to human affairs; for their souls are ever hastening into the upper world where they desire to dwell; which desire of theirs is very natural, if our allegory may be trusted.

Yes, very natural.

Nothing extraordinary in the philosopher being unable to see in the dark.

And is there anything surprising in one who passes from divine contemplations to the evil state of man, misbehaving himself in a ridiculous manner; if, while his eyes are blinking and before he has become accustomed to the surrounding darkness, he is compelled to fight in courts of law, or in other places, about the images or the shadows of images of justice, and is endeavouring to meet the conceptions of those who have never yet seen absolute justice?

Anything but surprising, he replied.

The eyes may be blinded in two ways, by excess or by defect of light.

Any one who has common sense will remember that the bewilderments of the eyes are of two kinds, and arise from two causes, either from coming out of the light or from going into the light, which is true of the mind's eye, quite as much as of the bodily eye; and he who remembers this when he sees any one whose vision is perplexed and weak, will not be too ready to laugh; he will first ask whether that soul of man has come out of the brighter life, and

is unable to see because unaccustomed to the dark, or having turned from darkness to the day is dazzled by excess of light. And he will count the one happy in his condition and state of being, and he will pity the other; or, if he have a mind to laugh at the soul which comes from below into the light, there will be more reason in this than in the laugh which greets him who returns from above out of the light into the den.

That, he said, is a very just distinction.

The conversion of the soul is the turning round the eye from darkness to light.

But then, if I am right, certain professors of education must be wrong when they say that they can put a knowledge into the soul which was not there before, like sight into blind eyes.

They undoubtedly say this, he replied.

Whereas, our argument shows that the power and capacity of learning exists in the soul already; and that just as the eye was unable to turn from darkness to light without the whole body, so too the instrument of knowledge can only by the movement of the whole soul be turned from the world of becoming into that of being, and learn by degrees to endure the sight of being, and of the brightest and best of being, or in other words, of the good.

BOOK IX

At the beginning of THE REPUBLIC *Thrasymachus had claimed that only the appearance and not the exercise of virtue was profitable. Reverting to this morality of expedience, Socrates attempts to show that no man who respects the divinity of his own soul could prefer injustice to justice. The ideal state, perhaps not possible on earth, may yet exist within the soul of the truly just man.*

Refutation of Thrasymachus.

NOW THEN, having determined the power and quality of justice and injustice, let us have a little conversation with him.

What shall we say to him?

Let us make an image of the soul, that he may have his own words presented before his eyes.

Of what sort?

The triple animal who has outwardly the image of a man.

An ideal image of the soul, like the composite creations of ancient mythology, such as the Chimera or Scylla or Cerberus, and there are many others in which two or more different natures are said to grow into one.

There are said to have been such unions.

Then do you now model the form of a multitudinous, many-headed monster, having a ring of heads of all manner of beasts, tame and wild, which he is able to generate and metamorphose at will.

You suppose marvellous powers in the artist; but, as language is more pliable than wax or any similar substance, let there be such a model as you propose.

Suppose now that you make a second form as of a lion, and a third of a man, the second smaller than the first, and the third smaller than the second.

That, he said, is an easier task; and I have made them as you say.

And now join them, and let the three grow into one.

That has been accomplished.

Next fashion the outside of them into a single image, as of a man, so that he who is not able to look within, and sees only the outer hull, may believe the beast to be a single human creature.

I have done so, he said.

Will any one say that we should strengthen the monster and the lion at the expense of the man?

And now, to him who maintains that it is profitable for the human creature to be unjust, and unprofitable to be just, let us reply that, if he be right, it is profitable for this creature to feast the multitudinous monster, and strengthen the lion and the lion-like qualities, but to starve and weaken the man, who is consequently liable to be dragged about at the mercy of either of the other two; and he is not to attempt to familiarize or harmonize them with one another—he ought rather to suffer them to fight and bite and devour one another.

Certainly, he said; that is what the approver of injustice says.

To him the supporter of justice makes answer that he should ever so speak and act as to give the man within him in some way or other the most complete mastery over the entire human creature. He should watch over the many-headed monster like a good husbandman, fostering and

cultivating the gentle qualities, and preventing the wild ones from growing; he should be making the lion-heart his ally, and in common care of them all should be uniting the several parts with one another and with himself.

Yes, he said, that is quite what the maintainer of justice will say.

And so from every point of view, whether of pleasure, honour, or advantage, the approver of justice is right and speaks the truth, and the disapprover is wrong and false and ignorant.

Yes, from every point of view.

Come, now, and let us gently reason with the unjust, who is not intentionally in error. 'Sweet Sir,' we will say to him, 'what think you of things esteemed noble and ignoble? Is not the noble that which subjects the beast to the man, or rather to the god in man; and the ignoble that which subjects the man to the beast?' He can hardly avoid saying yes—can he now?

For the noble principle subjects the beast to the man, the ignoble the man to the beast.

Not if he has any regard for my opinion.

But, if he agree so far, we may ask him to answer another question: 'Then how would a man profit if he received gold and silver on the condition that he was to enslave the noblest part of him to the worst? Who can imagine that a man who sold his son or daughter into slavery for money, especially if he sold them into the hands of fierce and evil men, would be the gainer, however large might be the sum which he received? And will any one say that he is not a miserable caitiff who remorselessly sells his own divine being to that which is most godless and detestable? Eriphyle took the necklace as the price of her husband's life, but he is taking a bribe in order to compass a worse ruin.'

A man would not be the gainer if he sold his child: how much worse to sell his soul!

Yes, said Glaucon, far worse—I will answer for him.

Has not the intemperate been censured of old, because in him the huge multiform monster is allowed to be too much at large?

Clearly.

Proofs:—
(1) Men are blamed for the predominance of the lower nature,

And men are blamed for pride and bad temper when the lion and serpent element in them disproportionately grows and gains strength?

Yes.

And luxury and softness are blamed, because they relax and weaken this same creature, and make a coward of him?

Very true.

And is not a man reproached for flattery and meanness who subordinates the spirited animal to the unruly monster, and, for the sake of money, of which he can never have enough, habituates him in the days of his youth to be trampled in the mire, and from being a lion to become a monkey?

True, he said.

as well as for the meanness of their employments and character:

And why are mean employments and manual arts a reproach? Only because they imply a natural weakness of the higher principle; the individual is unable to control the creatures within him, but has to court them, and his great study is how to flatter them.

Such appears to be the reason.

(2) It is admitted that every one should be the servant of a

And therefore, being desirous of placing him under a rule like that of the best, we say that he ought to be the servant of the best, in whom the Divine rules; not, as Thrasymachus supposed, to the injury of the servant, but because every one had better be ruled by divine wisdom dwell-

ing within him; or, if this be impossible, then by an external authority, in order that we may be all, as far as possible, under the same government, friends and equals.

divine rule, or at any rate be kept under control by an external authority:

True, he said.

And this is clearly seen to be the intention of the law, which is the ally of the whole city; and is seen also in the authority which we exercise over children, and the refusal to let them be free until we have established in them a principle analogous to the constitution of a state, and by cultivation of this higher element have set up in their hearts a guardian and ruler like our own, and when this is done they may go their ways.

Yes, he said, the purpose of the law is manifest.

(3) The care taken of children shows that we seek to establish in them a higher principle.

From what point of view, then, and on what ground can we say that a man is profited by injustice or intemperance or other baseness, which will make him a worse man, even though he acquire money or power by his wickedness?

From no point of view at all.

What shall he profit, if his injustice be undetected and unpunished? He who is undetected only gets worse, whereas he who is detected and punished has the brutal part of his nature silenced and humanized; the gentler element in him is liberated, and his whole soul is perfected and ennobled by the acquirement of justice and temperance and wisdom, more than the body ever is by receiving gifts of beauty, strength and health, in proportion as the soul is more honourable than the body.

The wise man will employ his energies in freeing and harmonizing the noble elements of his nature and in regulating his bodily habits.

Certainly, he said.

To this nobler purpose the man of under-

standing will devote the energies of his life. And in the first place, he will honour studies which impress these qualities on his soul, and will disregard others?

Clearly, he said.

In the next place, he will regulate his bodily habit and training, and so far will he be from yielding to brutal and irrational pleasures, that he will regard even health as quite a secondary matter; his first object will be not that he may be fair or strong or well, unless he is likely thereby to gain temperance, but he will always desire so to attemper the body as to preserve the harmony of the soul?

Certainly he will, if he has true music in him.

His first aim not health but harmony of soul.

And in the acquisition of wealth there is a principle of order and harmony which he will also observe; he will not allow himself to be dazzled by the foolish applause of the world, and heap up riches to his own infinite harm?

Certainly not, he said.

He will not heap up riches,

He will look at the city which is within him, and take heed that no disorder occur in it, such as might arise either from superfluity or from want; and upon this principle he will regulate his property and gain or spend according to his means.

Very true.

And, for the same reason, he will gladly accept and enjoy such honours as he deems likely to make him a better man; but those, whether private or public, which are likely to disorder his life, he will avoid?

Then, if that is his motive, he will not be a statesman.

and he will only accept such political honours as will not deteriorate

By the dog of Egypt, he will! in the city which is his own he certainly will, though in

the land of his birth perhaps not, unless he have a divine call.

his character. He has a city of his own, and the ideal pattern of this will be the law of his life.

I understand; you mean that he will be a ruler in the city of which we are the founders, and which exists in idea only; for I do not believe that there is such an one anywhere on earth?

In heaven, I replied, there is laid up a pattern of it, methinks, which he who desires may behold, and beholding, may set his own house in order.[1] But whether such an one exists, or ever will exist in fact, is no matter; for he will live after the manner of that city, having nothing to do with any other.

I think so, he said.

BOOK X

Early in the dialogue Plato had decreed a strict censorship of literature, and in the following passage he attempts to justify his position by reference to his theory of ideas. The attack is specifically directed against the view that poets not only possess universal knowledge, but also deserve the position of moral and religious teachers. Imitative literature, Plato argues, presents an image several times removed from the reality which the philosopher alone can discern.

OF the many excellences which I perceive in the order of

[1] Or, 'take up his abode there.'

our State, there is none which upon reflection pleases me better than the rule about poetry.

To what do you refer?

To the rejection of imitative poetry, which certainly ought not to be received; as I see far more clearly now that the parts of the soul have been distinguished.

What do you mean?

Poetical imitations are ruinous to the mind of the hearer.

Speaking in confidence, for I should not like to have my words repeated to the tragedians and the rest of the imitative tribe—but I do not mind saying to you, that all poetical imitations are ruinous to the understanding of the hearers, and that the knowledge of their true nature is the only antidote to them.

Explain the purport of your remark.

Well, I will tell you, although I have always from my earliest youth had an awe and love of Homer, which even now makes the words falter on my lips, for he is the great captain and teacher of the whole of that charming tragic company; but a man is not to be reverenced more than the truth, and therefore I will speak out.

Very good, he said.

Listen to me then, or rather, answer me.

Put your question.

The nature of imitation.

Can you tell me what imitation is? for I really do not know.

A likely thing, then, that I should know.

Why not? for the duller eye may often see a thing sooner than the keener.

Very true, he said; but in your presence, even if I had any faint notion, I could not muster courage to utter it. Will you enquire yourself?

Well then, shall we begin the enquiry in our usual man-

ner: Whenever a number of individuals have a common name, we assume them to have also a corresponding idea or form. Do you understand me?

I do.

Let us take any common instance; there are beds and tables in the world—plenty of them, are there not?

The idea is one, but the objects comprehended under it are many.

Yes.

But there are only two ideas or forms of them—one the idea of a bed, the other of a table.

True.

And the maker of either of them makes a bed or he makes a table for our use, in accordance with the idea—that is our way of speaking in this and similar instances—but no artificer makes the ideas themselves: how could he?

Impossible.

And there is another artist,—I should like to know what you would say of him.

Who is he?

One who is the maker of all the works of all other workmen.

The universal creator an extraordinary person. But note also that everybody is a creator in a sense. For all things may be made by the reflection of them in a mirror.

What an extraordinary man!

Wait a little, and there will be more reason for your saying so. For this is he who is able to make not only vessels of every kind, but plants and animals, himself and all other things—the earth and heaven, and the things which are in heaven or under the earth; he makes the gods also.

He must be a wizard and no mistake.

Oh! you are incredulous, are you? Do you mean that there is no such maker or creator, or that in one sense there might be a maker of all these things but in another not? Do

you see that there is a way in which you could make them all yourself?

What way?

An easy way enough; or rather, there are many ways in which the feat might be quickly and easily accomplished, none quicker than that of turning a mirror round and round—you would soon enough make the sun and the heavens, and the earth and yourself, and other animals and plants, and all the other things of which we were just now speaking, in the mirror.

Yes, he said; but they would be appearances only.

Very good, I said, you are coming to the point now. And the painter too is, as I conceive, just such another—a creator of appearances, is he not?

But this is an appearance only: and the painter too is a maker of appearances.

Of course.

But then I suppose you will say that what he creates is untrue. And yet there is a sense in which the painter also creates a bed?

Yes, he said, but not a real bed.

And what of the maker of the bed? Were you not saying that he too makes, not the idea which, according to our view, is the essence of the bed, but only a particular bed?

Yes, I did.

Then if he does not make that which exists he cannot make true existence, but only some semblance of existence; and if any one were to say that the work of the maker of the bed, or of any other workman, has real existence, he could hardly be supposed to be speaking the truth.

At any rate, he replied, philosophers would say that he was not speaking the truth.

No wonder, then, that his work too is an indistinct expression of truth.

No wonder.

Suppose now that by the light of the examples just offered we enquire who this imitator is?

If you please.

Well then, here are three beds: one existing in nature, which is made by God, as I think that we may say—for no one else can be the maker?

Three beds and three makers of beds.

No.

There is another which is the work of the carpenter?

Yes.

And the work of the painter is a third?

Yes.

Beds, then, are of three kinds, and there are three artists who superintend them: God, the maker of the bed, and the painter?

Yes, there are three of them.

God, whether from choice or from necessity, made one bed in nature and one only; two or more such ideal beds neither ever have been nor ever will be made by God.

(1) The creator.

Why is that?

Because even if He had made but two, a third would still appear behind them which both of them would have for their idea, and that would be the ideal bed and not the two others.

God could only make one bed; if he made two, a third would still appear behind them.

Very true, he said.

God knew this, and He desired to be the real maker of a real bed, not a particular maker of a particular bed, and therefore He created a bed which is essentially and by nature one only.

So we believe.

Shall we, then, speak of Him as the natural author or maker of the bed?

Yes, he replied; inasmuch as by the natural process of creation He is the author of this and of all other things.

(2) The human maker.

And what shall we say of the carpenter—is not he also the maker of the bed?

Yes.

But would you call the painter a creator and maker?

Certainly not.

Yet if he is not the maker, what is he in relation to the bed?

I think, he said, that we may fairly designate him as the imitator of that which the others make.

Good, I said; then you call him who is third in the descent from nature an imitator?

Certainly, he said.

(3) The imitator, i.e. the painter or poet, whose art is one of imitation or appearance and a long way removed from the truth.

And the tragic poet is an imitator, and therefore, like all other imitators, he is thrice removed from the king and from the truth?

That appears to be so.

Then about the imitator we are agreed. And what about the painter?—I would like to know whether he may be thought to imitate that which originally exists in nature, or only the creations of artists?

The latter.

As they are or as they appear? You have still to determine this.

What do you mean?

I mean, that you may look at a bed from different points of view, obliquely or directly or from any other point of view, and the bed will appear different, but there is no difference in reality. And the same of all things.

Yes, he said, the difference is only apparent.

Now let me ask you another question: Which is the art of painting designed to be—an imitation of things as they are, or as they appear—of appearance or of reality?

Of appearance.

Then the imitator, I said, is a long way off the truth, and can do all things because he lightly touches on a small part of them, and that part an image. For example: A painter will paint a cobbler, carpenter, or any other artist, though he knows nothing of their arts; and, if he is a good artist, he may deceive children or simple persons, when he shows them his picture of a carpenter from a distance, and they will fancy that they are looking at a real carpenter.

Any one who does all things does only a very small part of them.

Certainly.

And whenever any one informs us that he has found a man who knows all the arts, and all things else that anybody knows, and every single thing with a higher degree of accuracy than any other man—whoever tells us this, I think that we can only imagine him to be a simple creature who is likely to have been deceived by some wizard or actor whom he met, and whom he thought all-knowing, because he himself was unable to analyze the nature of knowledge and ignorance and imitation.

Any one who pretends to know all things is ignorant of the very nature of knowledge.

The concluding passage of The Republic *is a mythical and symbolic account of the soul's journey to the next world. Man, largely a creature of free will, is to be judged according to the life he has led on Earth. In this essentially religious argument, justice becomes not a mere temporal virtue but a matter for eternity.*

Well, I said, I will tell you a tale; not one of the tales which Odysseus tells to the hero

The vision of Er.

Alcinous, yet this too is a tale of a hero, Er the son of Armenius, a Pamphylian by birth. He was slain in battle, and ten days afterwards, when the bodies of the dead were taken up already in a state of corruption, his body was found unaffected by decay, and carried away home to be buried. And on the twelfth day, as he was lying on the funeral pile, he returned to life and told them what he had seen in the other world. He said that when his soul left the body he went on a journey with a great company, and that they came to a mysterious place at which there were two openings in the earth; they were near together, and over against them were two other openings in the heaven above. In the intermediate space there were judges seated, who commanded the just, after they had given judgment on them and had bound their sentences in front of them, to ascend by the heavenly way on the right hand; and in like manner the unjust were bidden by them to descend by the lower way on the left hand; these also bore the symbols of their deeds, but fastened on their backs.

The judgment.

He drew near, and they told him that he was to be the messenger who would carry the report of the other world to men, and they bade him hear and see all that was to be heard and seen in that place. Then he beheld and saw on one side the souls departing at either opening of heaven and earth when sentence had been given on them; and at the two other openings other souls, some ascending out of the earth dusty and worn with travel, some descending out of heaven clean and bright. And arriving ever and anon they seemed to have come from a long journey, and they went forth with gladness into the meadow, where they encamped as at a festival; and those who knew one an-

The two openings in heaven and the two in earth through which passed those who were beginning and those who had completed their pilgrimage

other embraced and conversed, the souls which came from earth curiously enquiring about the things above, and the souls which came from heaven about the things beneath. And they told one another of what had happened by the way, those from below weeping and sorrowing at the remembrance of the things which they had endured and seen in their journey beneath the earth (now the journey lasted a thousand years), while those from above were describing heavenly delights and visions of inconceivable beauty. The story, Glaucon, would take too long to tell; but the sum was

The meeting in the meadow.

this:—He said that for every wrong which they had done to any one they suffered tenfold; or once in a hundred years—such being reckoned to be the length of man's life, and the penalty being thus paid ten times in a thousand years. If, for example, there were any who had been the cause of many deaths, or had betrayed or enslaved cities or armies, or been guilty of any other evil behaviour, for each and all of their offences they received punishment ten times over, and the rewards of beneficence and justice and holiness were in the same proportion. I need hardly repeat what he said concerning young children dying almost as soon as they were born. Of piety and impiety to gods and

The punishment tenfold the sin.

parents, and of murderers, there were retributions other and greater far which he described. He mentioned that he was present when one of the spirits asked another, 'Where is Ardiaeus

'Unbaptized infants.'

the Great?' (Now this Ardiaeus lived a thousand years before the time of Er: he had been the tyrant of some city of Pamphylia, and had murdered his aged father and his elder brother, and was said to have committed many other

Ardiaeus the tyrant.

abominable crimes.) The answer of the other spirit was: 'He comes not hither and will never come. And this,' said he, 'was one of the dreadful sights which we ourselves witnessed. We were at the mouth of the cavern, and, having completed all our experiences, were about to reascend, when of a sudden Ardiaeus appeared and several others, most of whom were tyrants; and there were also besides the tyrants private individuals who had been great criminals: they were just, as they fancied, about to return into the upper world, but the mouth, instead of admitting them, gave a roar, whenever any of these incurable sinners or some one who had not been sufficiently punished tried to ascend; and then wild men of fiery aspect, who were standing by and heard the sound, seized and carried them off; and Ardiaeus and others they bound head and foot and hand, and threw them down and flayed them with scourges, and dragged them along the road at the side, carding them on thorns like wool, and declaring to the passers-by what were their crimes, and that they were being taken away to be cast into hell.' And of all the many terrors which they had endured, he said that there was none like the terror which each of them felt at that moment, lest they should hear the voice; and when there was silence, one by one they ascended with exceeding joy. These, said Er, were the penalties and retributions, and there were blessings as great.

Incurable sinners.

Now when the spirits which were in the meadow had tarried seven days, on the eighth they were obliged to proceed on their journey, and, on the fourth day after, he said that they came to a place where they could see from above a line of light, straight as a column, extending right through the whole heaven and through the earth, in colour

resembling the rainbow, only brighter and purer; another day's journey brought them to the place, and there, in the midst of the light, they saw the ends of the chains of heaven let down from above: for this light is the belt of heaven, and holds together the circle of the universe, like the under-girders of a trireme. From these ends is extended the spindle of Necessity, on which all the revolutions turn. The shaft and hook of this spindle are made of steel, and the whorl is made partly of steel and also partly of other materials. Now the whorl is in form like the whorl used on earth; and the description of it implied that there is one large hollow whorl which is quite scooped out, and into this is fitted another lesser one, and another, and another, and four others, making eight in all, like vessels which fit into one another; the whorls show their edges on the upper side, and on their lower side all together form one continuous whorl. This is pierced by the spindle, which is driven home through the centre of the eighth. The first and outermost whorl has the rim broadest, and the seven inner whorls are narrower, in the following proportions—the sixth is next to the first in size, the fourth next to the sixth; then comes the eighth; the seventh is fifth, the fifth is sixth, the third is seventh, last and eighth comes the second. The largest [of fixed stars] is spangled, and the seventh [or sun] is brightest; the eighth [or moon] coloured by the reflected light of the seventh; the second and fifth [Saturn and Mercury] are in colour like one another, and yellower than the preceding; the third [Venus] has the whitest light; the fourth [Mars] is reddish; the sixth [Jupiter] is in whiteness second. Now the whole spindle has the same motion; but, as the whole revolves in one direction, the seven

The whorls representing the spheres of the heavenly bodies.

inner circles move slowly in the other, and of these the swiftest is the eighth; next in swiftness are the seventh, sixth, and fifth, which move together; third in swiftness appeared to move according to the law of this reversed motion the fourth; the third appeared fourth and the second fifth. The spindle turns on the knees of Necessity; and on the upper surface of each circle is a siren, who goes round with them, hymning a single tone or note. The eight together form one harmony; and round about, at equal intervals, there is another band, three in number, each sitting upon her throne: these are the Fates, daughters of Necessity, who are clothed in white robes and have chaplets upon their heads, Lachesis and Clotho and Atropos, who accompany with their voices the harmony of the sirens—Lachesis singing of the past, Clotho of the present, Atropos of the future; Clotho from time to time assisting with a touch of her right hand the revolution of the outer circle of the whorl or spindle, and Atropos with her left hand touching and guiding the inner ones, and Lachesis laying hold of either in turn, first with one hand and then with the other.

When Er and the spirits arrived, their duty was to go at once to Lachesis; but first of all there came a prophet who arranged them in order; then he took from the knees of Lachesis lots and samples of lives, and having mounted a high pulpit, spoke as follows: 'Hear the word of Lachesis, the daughter of Necessity. Mortal souls, behold a new cycle of life and mortality. Your genius will not be allotted to you, but you will choose your genius; and let him who draws the first lot have the first choice, and the life which he chooses shall be his destiny. Virtue is free, and as a man honours or dishonours her he will have more or less of her; the responsibility is

The proclamation of the free choice.

with the chooser—God is justified.' When the Interpreter had thus spoken he scattered lots indifferently among them all, and each of them took up the lot which fell near him, all but Er himself (he was not allowed), and each as he took his lot perceived the number which he had obtained. Then the Interpreter placed on the ground before them the samples of lives; and there were many more lives than the souls present, and they were of all sorts. There were lives of every animal and of man in every condition. And there were tyrannies among them, some lasting out the tyrant's life, others which broke off in the middle and came to an end in poverty and exile and beggary; and there were lives of famous men, some who were famous for their form and beauty as well as for their strength and success in games, or, again, for their birth and the qualities of their ancestors; and some who were the reverse of famous for the opposite qualities. And of women likewise; there was not, however, any definite character in them, because the soul, when choosing a new life, must of necessity become different. But there was every other quality, and they all mingled with one another, and also with elements of wealth and poverty, and disease and health; and there were mean states also. And here, my dear Glaucon, is the supreme peril of our human state; and therefore the utmost care should be taken. Let each one of us leave every other kind of knowledge and seek and follow one thing only, if peradventure he may be able to learn and may find some one who will make him able to learn and discern between good and evil, and so to choose always and everywhere the better life as he has opportunity. He should consider the bearing of all these things which have been mentioned severally and collectively upon virtue; he

The complexity of circumstances,

should know what the effect of beauty is when combined with poverty or wealth in a particular soul, and what are the good and evil consequences of noble and humble birth, of private and public station, of strength and weakness, of cleverness and dullness, and of all the natural and acquired gifts of the soul, and the operation of them when conjoined; he will then look at the nature of the soul, and from the consideration of all these qualities he will be able to determine which is the better and which is the worse; and so he will choose, giving the name of evil to the life which will make his soul more unjust, and good to the life which will make his soul more just; all else he will disregard. For we have seen and know that this is the best choice both in life and after death. A man must take with him into the world below an adamantine faith in truth and right, that there too he may be undazzled by the desire of wealth or the other allurements of evil, lest, coming upon tyrannies and similar villainies, he do irremediable wrongs to others and suffer yet worse himself; but let him know how to choose the mean and avoid the extremes on either side, as far as possible, not only in this life but in all that which is to come. For this is the way of happiness.

and their relation to the human soul.

And according to the report of the messenger from the other world this was what the prophet said at the time: 'Even for the last comer, if he chooses wisely and will live diligently, there is appointed a happy and not undesirable existence. Let not him who chooses first be careless, and let not the last despair.' And when he had spoken, he who had the first choice came forward and in a moment chose the greatest tyranny; his mind having been darkened by folly and sensuality, he had not thought out the whole matter before he chose, and did not at first sight perceive

that he was fated, among other evils, to devour his own children. But when he had time to reflect, and saw what was in the lot, he began to beat his breast and lament over his choice, forgetting the proclamation of the prophet; for, instead of throwing the blame of his misfortune on himself, he accused chance and the gods, and everything rather than himself. Now he was one of those who came from heaven, and in a former life had dwelt in a well-ordered State, but his virtue was a matter of habit only, and he had no philosophy. And it was true of others who were similarly overtaken, that the greater number of them came from heaven and therefore they had never been schooled by trial, whereas the pilgrims who came from earth, having themselves suffered and seen others suffer, were not in a hurry to choose. And owing to this inexperience of theirs, and also because the lot was a chance, many of the souls exchanged a good destiny for an evil or an evil for a good. For if a man had always on his arrival in this world dedicated himself from the first to sound philosophy, and had been moderately fortunate in the number of the lot, he might, as the messenger reported, be happy here, and also his journey to another life and return to this, instead of being rough and underground, would be smooth and heavenly. Most curious, he said, was the spectacle—sad and laughable and strange; for the choice of the souls was in most cases based on their experience of a previous life. There he saw the soul which had once been Orpheus choosing the life of a swan out of enmity to the race of women, hating to be born of a woman because they had been his murderers; he beheld also the soul of Thamyras choosing the life of a nightingale; birds,

Habit not enough without philosophy when circumstances change.

The spectacle of the election.

on the other hand, like the swan and other musicians, wanting to be men. The soul which obtained the twentieth lot chose the life of a lion, and this was the soul of Ajax the son of Telamon, who would not be a man, remembering the injustice which was done him in the judgment about the arms. The next was Agamemnon, who took the life of an eagle, because, like Ajax, he hated human nature by reason of his sufferings. About the middle came the lot of Atalanta; she, seeing the great fame of an athlete, was unable to resist the temptation: and after her there followed the soul of Epeus the son of Panopeus passing into the nature of a woman cunning in the arts; and far away among the last who chose, the soul of the jester Thersites was putting on the form of a monkey. There came also the soul of Odysseus having yet to make a choice, and his lot happened to be the last of them all. Now the recollection of former toils had disenchanted him of ambition, and he went about for a considerable time in search of the life of a private man who had no cares; he had some difficulty in finding this, which was lying about and had been neglected by everybody else; and when he saw it, he said that he would have done the same had his lot been first instead of last, and that he was delighted to have it. And not only did men pass into animals, but I must also mention that there were animals tame and wild who changed into one another and into corresponding human natures—the good into the gentle and the evil into the savage, in all sorts of combinations.

All the souls had now chosen their lives, and they went in the order of their choice to Lachesis, who sent with them the genius whom they had severally chosen, to be the guardian of their lives and the fulfiller of the choice: this genius led the souls first to Clotho, and drew them within

the revolution of the spindle impelled by her hand, thus ratifying the destiny of each; and then, when they were fastened to this, carried them to Atropos, who spun the threads and made them irreversible, whence without turning round they passed beneath the throne of Necessity; and when they had all passed, they marched on in a scorching heat to the plain of Forgetfulness, which was a barren waste destitute of trees and verdure; and then towards evening they encamped by the river of Unmindfulness, whose water no vessel can hold; of this they were all obliged to drink a certain quantity, and those who were not saved by wisdom drank more than was necessary; and each one as he drank forgot all things. Now after they had gone to rest, about the middle of the night there was a thunderstorm and earthquake, and then in an instant they were driven upwards in all manner of ways to their birth, like stars shooting. He himself was hindered from drinking the water. But in what manner or by what means he returned to the body he could not say; only, in the morning, awaking suddenly, he found himself lying on the pyre.

And thus, Glaucon, the tale has been saved and has not perished, and will save us if we are obedient to the word spoken; and we shall pass safely over the river of Forgetfulness and our soul will not be defiled. Wherefore my counsel is that we hold fast ever to the heavenly way and follow after justice and virtue always, considering that the soul is immortal and able to endure every sort of good and every sort of evil. Thus shall we live dear to one another and to the gods, both while remaining here and when, like conquerors in the games who go round to gather gifts, we receive our reward. And it shall be well with us both in this life and in the pilgrimage of a thousand years which we have been describing.

SUGGESTIONS FOR FURTHER READING

Editions and translations of Plato:

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